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THE

MĀRKANDEYA PURĀṆA

TRANSLATED WITH NOTES.

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PREFACE.

This translation of the Mārkaṇḍeya Purāṇa was undertaken by me for the Asiatic Society of Bengal many years ago, when I hoped to be able to carry it through in no long period ; but onerous official duties left little leisure, and for years removed me to a distance from the Society's library and other means of reference. The Society was reluctant that the translation should be dropped, and it has therefore been continued as well as leisure permitted. It is hoped that in spite of these difficulties the translation may be of service to scholars, and the notes with all their shortcomings not unwelcome.

CALCUTTA :
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F. E. P.

INTRODUCTION.

This translation of the *Mārkaṇḍeya Purāṇa* being made for the Asiatic Society of Bengal naturally follows the edition of this work prepared by the Rev. Dr K. M. Banerjee, and published in the *Bibliotheca Indica* in 1862; yet other editions and some MSS. have been consulted and are referred to. The translation has been kept as close to the original as possible, consistently with English sense and idiom; for a translation loses some of its interest and much of its trustworthiness, when the reader can never know whether it reproduces the original accurately or only the purport of the original. The time during which the work has been in hand has rendered it difficult to maintain one system of transliteration throughout; but, in order to place the whole in a consistent state, the system established by the Royal Asiatic Society and approved by the Asiatic Society of Bengal has been adopted in the Index and in this Introduction.

The general character of this *Purāṇa* has been well summed up by Prof. Wilson in his preface to his Translation of the *Viṣṇu Purāṇa*, except that his description hardly applies to the *Devī-māhātmya*. "This *Purāṇa* has a character different from that of all the others. It has nothing of a sectarian spirit, little of a religious tone; rarely inserting prayers and invocations to any deity, and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative, and it presents an uninterrupted succession of legend, most of which when ancient are embellished with new circumstances, and when new, partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been arranged in the compiler's own manner; a manner superior to that of most *Purāṇas* in general, with exception of the *Bhāgavata*."

Composition.

The Purāṇa is clearly divisible (as Dr. Banerjē noticed) into five distinct parts, namely :—

1. Cantos 1-9, in which Jaimini is referred by Mārkaṇḍeya to the wise Birds, and they directly explain to him the four questions that perplexed him and some connected matters.
2. Cantos 10-44, where, though Jaimini propounds further questions to the Birds and they nominally expound them, yet the real speakers are Sunati, nicknamed Jaḍa, and his father.
3. Cantos 45-81: here, though Jaimini and the Birds are the nominal speakers, yet the real speakers are Mārkaṇḍeya and his disciple Krauṣṭuki.
4. Cantos 82-92, the *Devi-māhātmya*, a pure interpolation, in which the real speaker is a ṛṣi named Mēlhas, and which is only repeated by Mārkaṇḍeya.
5. Cantos 93-136, where Mārkaṇḍeya and Krauṣṭuki carry on their discourse from canto 81.

The 137th canto concludes the work; it is a necessary corollary to the first part.

There can be no doubt that only the third and fifth of these parts constituted the Purāṇa in its original shape as Mārkaṇḍeya's Purāṇa. The name would imply that originally Mārkaṇḍeya was the chief figure, and it is only in the third part that he appears as the real teacher. There is, however, clearer evidence that the Purāṇa began with the third part originally, for this is asserted almost positively in canto 45, verses 16 to 25. There Mārkaṇḍeya, after declaring that this Purāṇa, equally with the Vedas, issued from Brahman's mouth, says—"I will now tell it to thee.....Hear all this from me.....as I formerly heard it when Dakṣa related it." These words plainly mean that the true Purāṇa began here; or, if the necessary words of introduction be prefixed, that it began at verse 16 or 17, which verses have been slightly modified since in order to dovetail them into the preceding portion.

The first and second parts were composed afterwards and then prefixed to the Purāṇa proper. That they were inter-compositions is indicated by the fact that the Birds quote the Purāṇa proper as an

authority, and is indeed indicated by the origin attributed to it. While the original Purāṇa was proclaimed to be a revelation from Brahmā himself, no higher authority is claimed for the first and second parts than Markandeya and the unknown brahman Śarada Jada. Further mention is made in canto 20, verse 83, of Purāṇas which narrate Viṣṇu's manifestations. This expression is vague. If it means lengthy descriptions of some of the incarnations, such Purāṇas might be the Viṣṇu, Brahma-vaiṣṇava, Brahma and Bhāgavata; but the last two were pronounced by Prof. Wilson to be late compositions, and the reference here may be to the former two only, to which he assigned about an equal date with this Purāṇa. There is nothing definite to show whether the first and second parts had been united before they were prefixed to the Purāṇa proper, or whether the second part was inserted after the first had been prefixed; yet it would seem more probable that they had been united before they were prefixed. There is a marked similarity between them.

The prefixing of the discourses delivered by the Birds to the Purāṇa proper raised the Bird to the primary and chief position and tended to derogate from Markandeya's pre-eminence; but clashing was avoided and Markandeya's supremacy was preserved by two expedients: *first*, he was introduced at the very beginning in order that he might expressly declare the wisdom and authority of the Birds; and *secondly*, the original Purāṇa was interfered with as little as possible by making the Birds repeat it in its entirety as Markandeya's teaching, conclusive upon the subjects dealt with in it. The Birds on beginning it retire from further notice, but reappear with Jaimini in the final canto to conclude their discourse and give consistency to the combined instruction. This was a termination rendered necessary by the prefixing of the first two parts to the original Purāṇa.

The second part appears to have been amplified beyond its primary scope. It discourses about birth and death, about the hells, about sins and their punishments and about yoga or religious duties. All these subjects are briefly dealt with, though the description of the different hells is apter than in other Purāṇas, but the last subject leads to a discursive exposition. If dealt with like the other subjects, the exposition would pass from canto 16, verse 13

immediately to canto 27, where king Alarka is driven by adversity to seek Dattātreyā's advice and that ṛṣi expounds the doctrines of yoga to him in cantos 28 to 43, and the story naturally closes with canto 44. But the reference to that king and that ṛṣi was considered to require some elucidation at canto 16, verse 13, hence the story of Dattātreyā and the story of Alarka's parents Rādhavjā and Madālasā are made the introduction to the direct exposition of yoga, with the result that the digression is so long that, when the subject of yoga is reached, its connexion with Jaimini's questions has been lost to sight; and even the passage from the story of Dattātreyā to that of Alarka at the end of canto 19 is inapt and abrupt.

Both these stories moreover appear in their turn to have been expanded beyond their natural course. The story of the brahman and his devoted wife in canto 16, which furnishes an unnecessary explanation of the birth of Dattātreyā, is a story of common town life, an absurd anachronism compared with what it explains; and it seems with its reference to a temple dedicated to Anasūyā during her life-time to be an interpolation intended for her glorification. The story of Rādhavjā and Madālasā is a charming one of simple marvel and runs its natural course in cantos 20 to 27 as far as Madālasā's instruction of her son Alarka in kingly duties; but the following cantos 28 to 35, in which she expounds the laws regarding brahmans, śrāddhas, custom, &c., hardly accord with the story or with her position and knowledge, and seem to be an interpolation. Some teaching on such matters being deemed desirable, here was the only place where the addition was possible.

The *Devi-māhātmya* stands entirely by itself as a later interpolation. It is a poem complete in itself. Its subject and the character attributed to the goddess shew that it is the product of a later age which developed and took pleasure in the sanguinary features of popular religion. The praise of the goddess *Mahā-māyā* in canto 81 is in the ordinary style. Her special glorification begins in canto 82, and is elaborated with the most extravagant laudation and the most niraculous imagination. Some of the hymns breathe deep religious feeling, express enthusiastic adoration, and evince fervent spiritual belief; but on the other hand, the descriptions of the battles abroad with demons, and the incidents, and reveal a gross and smacking

fancies. The *Dvā-māhātmya* is a compound of the most opposite characters. The religious out-pourings are at times pure and elevated: the material descriptions are absurd and debased.

The ending of the *Purāṇa* deserves notice. It closes with the exploits of king Dama. According to the *Chandiya* or *Bengal MSS.*, which Dr. Banerjia followed, the *Purāṇa* ends abruptly in canto 130, leaving Dama requesting tuncly in the flight of his father's murderer Vapuṣmat. The up-country version (the ending of which he placed in an appendix) is found in the *Bombay* and *Poona* editions and carries the story on till Dama takes vengeance on Vapuṣmat. Dr. Banerjia considered the abruptness and incompleteness were strong evidence of the genuineness of the *Bengal ending*; and no doubt that is a fair argument, but it overlooks the character of the two endings. The posthumous which that ending ascribes to Dama jars with the whole tone of his threat in canto 135 which both versions account genuine. On the other hand the up-country ending narrates the fulfilment of that threat, and the savage and even inhuman incidents which it mentions are hardly arguable if it is spurious, for Dama after killing Vapuṣmat used Vapuṣmat's blood and flesh for the oblations due to his murdered father, and also (it is implied) gave certain degraded brahmins a cannibal feast. A forger would not wish nor dare to invent on his entry of one of the kings such repulsive incidents, desecrating the most sacred race and tenets of his religion, nor if we can imagine such a forgery did occur, could it have ever obtained even toleration. It is impossible, therefore, to think that the up-country ending is a forgery; and if it be the true original, one can easily understand why such an ending should have been struck out, and how the reviser, unable to invent or palm off a new ending, had to bring the story to the abrupt and jejune conclusion of the *Bengal version*. The up-country ending has, therefore, been adopted as the true version in this translation, and the *Bengal ending* has been noticed separately. The former discloses, like stray passages elsewhere, that savagery was not absent from the earliest memories of the Aryans in India.

For the purpose of discussing the *Purāṇa* further, it will be convenient to consider the first and second parts as composing one Section, and the third and fifth parts as composing another Section;

that this division will be observed in what follows. The Devi-māhātmya constitutes a Section by itself.

Place of Origin.

With regard to the question of the place of its origin, the Purāṇa in both its Sections professes to have emanated from Western India.

The second Section as the oldest may be considered first. In canto 45, vs. 24 and 25, Mārkaṇḍeya says positively that Cyavana was the ṛṣi who first declared it. Cyavana obtained it from Bhṛgu and declared it to the ṛṣis, they repeated it to Dakṣa and Mārkaṇḍeya learnt it from Dakṣa. Now Cyavana is intimately associated with the west of India, especially with the region about the mouths of the rivers Narmada and Tapti. His father Bhṛgu and their descendants Roṣa, Janadagni and Paratu Rāma are connected in many a legend with all the country north, east and south of that region. That was the territory of the Bhārgava race (see pp. 310 and 308). As Cyavana settled near the mouths of those rivers, the Purāṇa itself claims to have been first declared by him in that region.

Mārkaṇḍeya himself was a Bhārgava. This is stated in canto 45, v. 18 and canto 52 vs. 14-17, and also in the Mahā-bhārata, Vana-p. cxvii 14104-5. The Bhārgavas spread from Cyavana's region, especially eastward along the valleys of the Narmadā and Tapti, as those valleys were gradually wrested from the bull-races by the Yādavas and Haihayas, the most famous conquerors of which race were Arjuna Kārtavīrya and Jyāmagha. The former reigned in Māhishmati on the Narmadā: and the latter apparently conquered further eastward (see M. Bh., Vana-p. cxvi, Śānti-p. xlix; Hari-V., xxxiii. 1880-90, and xxxvii. 1940-87; Viṣṇu P., cii-cixxiv; and Matsya P. xlii-15-51 and xlix. 28-36). Mārkaṇḍeya is said to have paid visits to the Pāṇḍavas and to have had a tirtha at the junction of the Ganges and Gomati (M. Bh., Vana-p. lxxiv. 8058-9), but his special abode appears to have been on the river Payoṇi (the modern Purna and its continuation in the Tapti, see p. 298) (id. lxxviii. 8330). Being by descent and by residence therefore he belonged to that western country, and the original Purāṇa must have been composed there. Bhārgavas are continually alluded to throughout the Purāṇa.

As regards the first Section, it is said the Birds, to whom the Purāṇa is referred, were living in the Vindhya mountains, and it was there that they delivered the Purāṇa to him. They are explained of course to be four brahman brothers in a state of transmigration, and it appears to be implied in canto 3, vs. 22-24, that their father, the great Sukra, dwelt on or near the Vindhya. He had a brother named Tumburu. There were other persons of this name, such as Tumburu who was a guru among the Jan Dharvas (see pp. 571, 647, 648, and 118 as corrected; and M. Bh., Sabha-p. li 1881.), but it seems permissible to connect this brother Tumburu with the tribes of the name Tumburu and Tumbula who dwelt on the slopes of the Vindhya (p. 348).

The Birds are said to have dwelt in the Vindhya in a cave, where the water was very sacred (p. 17), and which was sprinkled with drops of water from the river Narmada (p. 19), and it is no doubt allowable to infer the situation from these indications, namely, some cliffs of the Vindhya hills where these hills abut on the river Narmada at a very sacred tiritha. Such a spot cannot be sought above the modern Hoshangabad, for the river above that was encompassed in early times by hills, dense forest and wild tribes. Among the very sacred places where the Vindhya hills on the north approach close to the river, none satisfies the conditions better than the rocky island and town of Mandhātā, which is to be identified with Māhismatī, the ancient and famous Hathya capital. The modern town of Mahesār, some fifty miles lower down the river claims to be the ancient Māhismatī, but does not satisfy the allusions. Māhismatī was situated on an island in the river and the palace looked out on the rushing stream (Raghu V, vi. 13). This description agrees only with Mandhātā. Māhismatī was sacred to Agni in the earliest times (M. Bh., Sabha-p. 1125 G). Mandhātā has special claims to sanctity, it has very ancient remains, it has become sacred to Śiva, and the famous shrine of Omkāra and other temples dedicated to him are here (Hunter, Impl. Gaz., "Mandhātā"). The hills close in on the river here, and on the north bank are Jain temples. In these hills on the north bank overlooking the river at Mandhātā we may place the alleged cave where the first part of the Purāṇa was delivered; and this identification will be found to satisfy the further features of the Purāṇa.

With regard to the second part it may be noticed that Sumati-Jagadīśa whose words the Birds repeat, belonged also to the family of Bhṛga (p. 68). Hence this part belonged to the same region where the Bhārgavas predominated. With this view agrees the statement that the rainy season lasts four months and the dry season eight months (p. 147), as I understand is the rule in this region. It is further worthy of note that eyes of blue colour, like the blue water-lily (*nilotpala*) are given to Lakṣmi (p. 104) and to Mādālasā (p. 114); and such a comparison is rare, I believe, in Sanskrit. It was (may it be inferred?) in Western India that people with blue eyes could have been seen as visitors in circumstances of such appreciation that their features became a model of beauty.

There are some other matters that might have been expected to yield information of a local character, such as the lists of various trees, plants, birds and animals (pp. 24-31, 164-6 and 244-5) and the peculiar exposition of the construction and nomenclature of fortresses (pp. 240-2). I have, however, been unable to deduce any definite conclusion from the latter, and the lists betray no special local character, but rather aim at being as comprehensive in their way as the geographical cantos (57 and 58).

Both the first and second Sections, therefore, plainly emanated from Western India, and indicate the middle portion of the Narmadā and Tapti valleys as their place of origin. It remains to consider the *Devi-māhātmya*, and the following considerations point to the same place of origin, especially to Mandhātā.

The *Devi-māhātmya* must have originated in some place dedicated to the goddess in her terrible form. The poem has now become a text-book of the worshippers of Kālī throughout Northern India and in Bengal, especially at the great Durgā-pūjā festival, but it did not originate in Bengal. The goddess whom the poem glorifies is a goddess formed by the union of the vigours or energies (*tejas*, not *śakti*) of all the gods (p. 473), and she is called *Mahā-māyā*, *Caṇḍikā*, *Amūka*, *Bhadra-kālī* and *Mahā-kālī* (pp. 469, 476, &c. and 521). Though identified with Śrī once (p. 484), yet she is generally identified in the hymns with Śiva's consort as Durgā, *Maṇi*, *Śiva-dūtī* and *Mahā-kālī* (pp. 484-5, 494-5, and 521). The goddess Kālī, however, who is also called *Umapūjā* (p. 500), is made

a separate goddess who issued from Caṇḍikā's forehead (p. 500) and Caṇḍikā gave her the name Cāmundā, because (as it is expressed in a *bon mot*) she had killed two great demons Caṇḍa and Muṣṣa (p. 500). Whether this derivation has any imaginary truth or not must be very doubtful, because fanciful derivations are common in this Purāṇa and elsewhere. The Śaktis of the gods are made separate emanations from the gods, and are called the Mothers, *mātṛ-gaṇa* (pp. 502, 504). The poem is therefore a glorification of Durgā in her terrible aspect, with Kālī as an emanation from her.

One would therefore look among the strongholds of Śiva worship for the birth-place of this poem. Now it is remarkable that of the great linga shrines (which are reckoned to be twelve), no less than six are situated in or near the very region of Western India where the Purāṇa originated; viz, Ōṃkāra at Mandhātā, Mahākālā at Ujjain, Tryambak at Nasik, Ghṛṇeśvara at Ellora, Nāganāth east of Ahmadnagar, and Bhīma-śaṅkar at the sources of the river Bhīma. Mandhātā was doubly distinguished, for another famous linga was Amreśvara on the south bank of the river there. At none of them however, except at Ōṃkāra, was Śiva or Durgā worshipped with sanguinary rites, as far as I can find.

In the Mahā-bhārata Durgā has the names Mahākālī, Bhadrakālī, Caṇḍā and Caṇḍī; and she is also called Kālī, no distinction being made (Virāṭa-p. vi. 195; Bhīṣma-p. xxiii. 796-7). The name Cāmundā does not apparently occur there. Cāmundā was worshipped with human sacrifices, for she is mentioned in the fifth Act of the Mālati-mādhava, where her temple is introduced and her votaries tried to offer a human sacrifice at the city Padmāvati. Padmāvati was a name of Ujjain; but some scholars would identify it with Narwar which is on the R. Sindh, though that town seems to be too distant to suit the description at the beginning of the ninth Act. Whether Padmāvati was Ujjain or not, there can be no doubt from that description that it was situated in the region north of the Vindhya between the upper portions of the rivers Chambal and Parbati, that is, in the region immediately north of Mandhātā.

The only local allusion in the poem is that the goddess is worshipped at Mahākālā (p. 521), which is a shrine of Śiva at Ujjain; and it is possible the poem may have been composed to promote the

... glory of that place. But this is hardly probable, because the allusion is very brief, and the worship there was not apparently of the kind to originate this poem. Moreover, if Padmāvati was Ujjain, the Mālati-mādhava distinguishes between the temple of Cāmunda and the shrine of Mahākāla, for the temple is described as being adjacent to a field which was used as a burning-ground for corpses and which must have lain outside the city; and if Padmāvati was some other town, the allusion here to Mahākāla has no connexion with Cāmunda or Candikā at Padmāvati. It is hardly probable that, if this poem originated at Ujjain, the goddess at the shrine of Mahākāla would have been referred to in this manner. Hence this passage more probably conveys only a commendatory allusion; and it seems more natural and appropriate to connect the poem with Mandhātā, where this phase of sanguinary worship was particularly strong.

The worship of Cāmunda points to the same conclusion. Human sacrifices had long been abolished in the civilized countries of India, and the offering of such sacrifices at Padmāvati could hardly have been a survival but must have been introduced from elsewhere. Such a practice would naturally be clandestine. Human sacrifices were offered in those times only among the rude tribes of Central India, among whom such sacrifices survived till the last century; hence it may be inferred that such offerings to Cāmunda at Padmāvati must have been introduced from places which bordered on those tribes and were affected by their rites. The middle portion of the Narbada valley was eminently such a place. Pointing in the same direction is the statement in the Mahā-bhārata that Durgā had her eternal abode on the Vindhya and was fond of intoxicating liquor, fish and cattle (Virāṭa-p. vi. 195). It seems reasonable then to conclude that the Devi-māhātmya is earlier than the Mālati-mādhava; and if so, the name Cāmunda and the form Candikā occur apparently the first time in this poem.

Mandhātā was a famous ancient tīrtha and appears to have fallen into neglect and been almost deserted in the 11th and 12th centuries A.D., but its glory was revived. About the year 1185 "a Gosāin named Durgā-Nāth, was the only worshipper of Durgā on the island, which pilgrims could not visit for fear of a terrible god called Kāl."

Bhairava and his consort Kālī Devī, who fed on human flesh. The last Daryāo Nāth by his austerities shut up Kālī Devī in a cave, the mouth of which may yet be seen, appeasing her by erecting an image outside to receive worship; while he arranged that Kāl Bhairava should, in future, receive human sacrifices at regular intervals. From that time devotees have dashed themselves over the Birkhala cliffs at the eastern end of the island on to the rocks by the river brink, where the terrible god resided; till in 1821 the British officer in charge of Nimār witnessed the last such offering to Kāl Bhairava." (Hunter, Impl. Gaz., "Mandhātā"). There does not appear to be any information, what kind of worship was offered there before the 11th century, yet the facts suggest strongly that such sanguinary rites were not a new ordinance but had prevailed there before.

Both Śiva and his consort in their most terrible forms were thus worshipped at Mandhātā, which was almost exclusively devoted to their service; and it is easy to understand how such a sanguinary form of religion could take shape here. This region of the Narbala valley was specially connected with demon legends, such as the demon stronghold of Tripura and the demon Mahiṣa, after which the towns Tewar and Mahesar are said to be named. It also bordered on the Nāga country. Mandhātā, with such associations, would be the most probable birth-place of this poem, and the brief allusion to Mahakala would then be only a collateral one; yet, even if the poem was composed at Ujjain, the conclusion would still remain good that the poem originated in this region of Western India.

Date of the Purāṇa.

The question of the date of the Purāṇa is more difficult, since all questions of chronology in Sanskrit writings are most uncertain. One definite and important date may be first noticed. Mahamahopādhyāya Haraprāsād Śāstri found a copy of the *Devī-māhātmya* in old Nawari characters in the Royal Library in Nepal, and it is dated 998 A.D. (See his Catalogue). It may be safely inferred therefrom that this poem must have been composed before the beginning of the 10th century at the latest. The *Devī-māhātmya* cannot therefore be later than the 9th century and may be considerably earlier. Since it is the latest part of the Purāṇa, the other parts must have been

...and the question for consideration is, how much earlier?

Prof. Wilson in his preface to his Translation of the Viṣṇu Purāṇa pointed out that this Purāṇa is later than the Mahā-bhārata but anterior to the Brahma, Padma, Nāradiya and Bhāgavata Purāṇas; and conjectured that it may be placed in the ninth or tenth century A.D. This, as already noticed, is too recent, moreover it has been discovered since that his estimates of the composition of the several Purāṇas under-reckon their age, and that the periods assigned by him should be moved some centuries earlier. For instance, he conjectured the collective writings known as the Skanda Purāṇa to be modern and "the greater part of the contents of the Kāśī Khaṇḍa anterior to the first attack upon Benares by Mahmud of Ghizni" (Preface, p. lxxii)—which must mean that the Kāśī Khaṇḍa is earlier than the 11th century A.D. But Mahāmahopādhyāya Haraprasād Sāstri found in the Royal Library in Nepal a copy of the "Skanda Purāṇa" written in the later Gupta characters of the 6th or 7th century A.D. From that it is obvious that the composition of the Skanda Purāṇa must have taken place four or five centuries earlier than Prof. Wilson's estimate. Hence it is possible that a corresponding modification of his estimate regarding the Mārkaṇḍeya Purāṇa should be made, and that would place it about the 4th century A.D.

Further evidence is obtained from Jain writings that the Purāṇas are much earlier than Prof. Wilson estimated. Thus the Padma Purāṇa of the Jains, which was written by Raviṣena in imitation of the Hindu Padma Purāṇa, contains, I understand, a couplet showing that it was composed in the year 678 A.D.; and that Purāṇa mentions all the Purāṇas. All are mentioned again in the Jain Ādi Purāṇa of Jināsena who lived about a century later. This evidence would demonstrate that all the Hindu Purāṇas had been composed before the end of the sixth and probably by the end of the fifth century A.D.; though of course it leaves room open for subsequent additions and interpolations in them.

It is common method of estimating the age of a Sanskrit composition to consider the religious and philosophical ideas embodied in it; and the use of such a basis of chronology on the basis of such ideas seems to be a reasonable and convincing. Such ideas have passed

along a course of development in India, but it is doubtful how far general inferences therefrom can be safely applied to fix the date of a particular work. Where such ideas are founded on sacred compositions, which are the subject of reverent study, there must be flows, eddies and intervals of stagnation, and even rapids and back currents, in the stream of such ideas. Their course may be compared with similar speculations, not in a single European country, but in the whole of Europe, for India has always comprised many countries; and the history of Europe during the last four hundred years shews, whether it would be easy to determine the date of a writing on such subjects in Latin solely from its contents, for the progress of thought in the different countries has been neither simultaneous nor uniform. Similarly in India, there can be no doubt that, while religion and philosophy have had their general course of development, the course has been very unequal in the different countries, so that it would not be unreasonable to suspect that at the same time one country was advancing, another was stationary, and a third was even degenerating under political adversity. The development of religion and philosophy in India then is not so clear that one can do more than venture to conjecture upon such grounds, at what period or periods this Purāṇa, which was written in Western India, was composed. And, as already mentioned, it has so little of a sectarian spirit or of special doctrines that the basis for conjecture is meagre. Subject to this caution the following features may be noticed.

Among the deities, Indra and Brahmā are mentioned oftenest; next stand Viṣṇu and Śiva; then the Sun and Agni; and lastly Dharma and others. Indra is mentioned most often in the first and fifth parts, and Brahmā in the third and fifth parts; while Viṣṇu and Śiva do not show any particular preponderance. If the *Dvī-māhātmya* is put aside, the Sun is the deity that receives the most special adoration, and his story is related twice, first, briefly in cantos 77 and 78, and afterwards with fullness in cantos 102-110. To this may be added the cognate worship of Agni in cantos 99 and 100. Such marked reverence for Agni and the Sun would be natural in such a place as Māhīmatī, which (as already mentioned) was specially sacred to Agni before the worship of Śiva obtained supremacy there. Kamrupa, the modern Gauhati in Assam, is mentioned as specially

appropriate for the worship of the Sun (p. 581), and why it should have been so characterized seems unintelligible unless it was considered to be an *udaya-giri*.

The prominent notice of the great Vedic god Indra, and of Brahmā the earliest of the post-Vedic gods, would indicate a fairly high antiquity for the Purāṇa, especially for the second Section, which boldly claims to have issued from Brahmā's mouth equally with the Vedas (p. 219) and thus to stand almost on an equality with them—an honour which none of the other Purāṇas ventures to arrogate for itself. Such an antiquity would also explain the high position assigned to the Sun and Agni, who are also among the chief Vedic gods; yet the special praise offered to the Sun may, as Dr. Banerjea hinted, be perhaps attributable in part to Persian influences.

The first Section of the Purāṇa is certainly later than the Mahābhārata, for the four questions that Jainini propounds to the Birds arose expressly out of that work. These questions are, *first*, a religious enigma, Why did Vāsudeva (Viṣṇu) though devoid of qualities assume human shape with its qualities of goodness, passion and ignorance? *secondly*, a social perplexity, Why was Draupadi the common wife of the five Pāṇḍava brothers? *thirdly*, a moral incongruity, Why did Baladeva expiate the sin of brahmanicide by pilgrimage? and *fourthly*, a violation of natural justice, Why did Draupadi's five sons all perish in their youth? The obtrusion of these questions implies that the Mahābhārata was firmly established as an unimpeachable authority, so that difficulties involved in it could not be disputed and must admit of reconciliation with the laws of Righteousness.

The explanations offered by the Birds appear to be these. Vāsudeva (Viṣṇu) existed in quadruple form; the first form was devoid of qualities, but each of the others was characterized by one of the three qualities, so that in his assuming human and other shapes with all the qualities no violation occurred to his nature. The second question is solved by the assertion, that because of Indra's transgressions five portions of his essence became incarnate in the Pāṇḍavas, and his wife became incarnate as Draupadi, so that she was not the wife of only one person. The third question seems to turn on the idea, that brahmanicide was a heinous sin expiable by death

and that pilgrimage was a pious undertaking; how therefore could such a sin be expiated by such action? The answer seems to be that the sin was unintentional, being due to overpowering sensual influences, and did not call for the full rigour of punishment, while the real penance consisted in *confession*. The fourth question is solved by a story of transmigration; Draupadi's sons were five *Vīṣṇu Devās* who were cursed by *Viśvāmitra* to assume human form for a brief period.

The first two questions and answers call for some notice and throw some light on the age of the first Section of the *Purāṇa*.

With regard to the first question, Dr. Banerjĳa has remarked in his Introduction that the description of *Vāmadeva* belongs to the school *Nārada-pañcarātra*, to which *Śaṅkarācārya* has given an elaborate reply in his commentary on the *Brahma Sūtras*; while no trace of this doctrine is to be found in the second Section of the *Purāṇa*. As *Śaṅkara* lived in the 8th century A.D., that school existed before him. The first part of this *Purāṇa* was, therefore, probably prior to his time; yet it may possibly have been later. This comparison then yields nothing definite.

The second answer presents some remarkable peculiarities when compared with the *Mahābhārata*. That work gives two explanations about Draupadi's widowhood, *first*, why she was destined to have five husbands, and *secondly*, why the five *Pāṇḍavas* became her husbands.

The first explanation is given twice in the *Ādi-parvan*, *viz.*, in clxix. 6126-34 and in cxvii. 7319-29. She had been a *ṛṣi's* daughter and unmarried; in order to obtain a husband she prostituted *Śiva* with austerities, and he offered her a boon. She begged for a husband, and in her eagerness made the request five times, hence he promised her five husbands, and in spite of her objection adhered to his word and promised them to her in another life. Hence she was born as *Draupadi's* daughter. In the latter of these two passages and in line 7310 she is made an incarnation of *Lakṣmī*.

The second explanation is given in *Ādi-parvan* cxvii. 7275-7310. *Indra* went to *Śiva* on Mount *Himavat* and accosted him rudely, but *Śiva* awed him and pointed to a cave in the mountain wherein were four prior *Indras*. *Śiva* said that *Indra* and those four prior *Indras*

should be born, in order, there is need to reduce the over-population of the world, and that Lakṣmi should be born and be their common wife. Accordingly Indra was born as Arjuna and the prior Indras as the other Pāṇḍavas, and Lakṣmi was born as Draupadi.

Now these stories in the Mahā-bhārata itself furnished some explanation, and why Jaimini should have felt any perplexity, if he had these explanations before him, is at first sight strange. This suggests a doubt whether they were then in the Mahā-bhārata, or whether they were inserted there afterwards to meet this very question. On the other hand, it may be noted that these explanations did not really solve the difficulty, for the five Indras who became the Pāṇḍavas were not the same deity, and thus Draupadi's husbands were still separate persons. On this point, therefore, the difficulty remained, and the answer given by the Birds removes it (though at variance with the Mahā-bhārata) by declaring that the Pāṇḍavas were all incarnations of portions of the same deity, Indra, and were thus really only one person. The Mahā-bhārata, however, presented a further difficulty, for why should Lakṣmi have become incarnate to be the wife of incarnations of Indra? The Birds alter this by declaring (again at variance with the Mahā-bhārata) that it was Indra's own wife who became incarnate as Draupadi. Both these contradictions are left unnoticed; yet it is said very truly that there was very great perplexity about this matter (p. 19).

This incongruity of Lakṣmi's becoming incarnate to be wife to incarnations of other deities suggests a further speculation. In the Mahā-bhārata as it now stands, Kṛṣṇa is an incarnation of Viṣṇu, and it was proper that Lakṣmi should become incarnate to be his queen. Nevertheless that work states that she became the wife of five persons all distinct from Viṣṇu. May it be surmised that these explanations in the Mahā-bhārata were fashioned before Kṛṣṇa had been deified, and before it was perceived that they could have any bearing on his story? If so, it is quite intelligible that it was deemed necessary, after Kṛṣṇa was deified, to remove the incongruity by asserting that Draupadi was an incarnation, not of Lakṣmi, but of Indra. This view, that the revised explanations here given regarding Draupadi and the Pāṇḍavas were necessitated by the deification of Kṛṣṇa, seems not improbable. If so, the revision and the basis

...by which Vṛṣṇa is specially addressed in the first part, would indicate that the first part was composed, when the Epic legend had become so well established that it was needful to bring other stories into harmony with it.

The Purāṇa contains little reference to the political condition of India; yet it may be pointed out that all the stories narrated in the first Section relate to Madhya-dēśa, the Himalayas and Western India, while no mention occurs of Southern, Eastern or North-Western India. In the second Section, few illustrative stories occur apart from the main discourse on the Manus and the royal genealogies. Only one dynasty is treated of, that in which the chief princes were Vatsapri, Khanitra, Karandhama, Avikṣit and Marutta. These were famous kings, especially Marutta who was a universal monarch. I have not been able to find anything which indicates where their kingdom was, yet it must have been somewhere in the Middle-land or North-West, because of Marutta's relations with Vṛhaspati and Samivarta (M. Bh., Aivam-p iii-vi); the Middle-land here comprising the country as far east as Mithilā and Magadha. In the second Section the only allusions to other parts of India are one to the river Vitastā in the Panjab (p. 438); one to an unknown town in South India (p. 412), and several to Kāmarūpa, the modern Gauhati in Assam; but the author's knowledge of Eastern India was so hazy that he treats Kāmarūpa as being easy of access from the Middle-land (p. 581). Is it reasonable to draw any inference from the mental horizon here disclosed? It agrees with the state of India in the third century A.D.

The geographical cantos 57 and 58 are no doubt special compilations and may to a certain degree stand apart. They appear to aim at being comprehensive, and to enumerate all the countries, races and tribes till then known, whether ancient or mediæval. This comprehensive character rather prevents the drawing of any large definite conclusions from them, yet two points may be noticed.

The Hūṇas are placed among the peoples in the north in canto 58, though the context is not very precise. The Hūna in their migrations from the confines of China appear to have arrived to the north of India about the beginning of the third century A.D., and the branch, the White Hūna, established a kingdom afterwards in the

Great valley. India had no actual experience of them until their first invasion, which was made through the north-western passes in the middle of the fifth century (Mr. V. Smith's *Early History of India*, pp. 272, 273). The allusion to the Huns therefore, with the position assigned to them in the north, in canto 58, is plainly earlier than their invasion, and is what a writer in the third century or the early part of the fourth century would have made.

In these two cantos Prāgjyotiṣa is placed in the east, and no mention is made of Kāmarūpa. Prāgjyotiṣa was the ancient kingdom that comprised nearly all the north and east of Bengal (p. 328); later on it dwindled and seems to have lingered and perished in the east of Bengal; and after that Kāmarūpa came into prominence in its stead. In the Mahā-bhārata and Rāmāyaṇa Prāgjyotiṣa alone is named; Kāmarūpa is never, I believe, mentioned there, and it occurs in later writings only. In the Second Section however Kāmarūpa is mentioned, and no allusion is made to Prāgjyotiṣa. This difference tells in favour of the antiquity of these cantos.

With regard to the Devi-māhātmya, if the comparison made above between it and the Mālātī-mādhava is reasonable, it would follow that, since Bhavabhūti who wrote that play lived about the end of the seventh century A.D., this poem must be anterior. It would represent the incorporation of barbarous practices borrowed from the rude tribes of Central India into brahmanic doctrines, and might be assigned to the sixth or perhaps the fifth century.

From all these considerations it seems fair to draw the following conclusions. The Devi-māhātmya, the latest part, was certainly complete in the 9th century and very probably in the 5th or 6th century A.D. The third and fifth parts, which constituted the original Purāṇa, were very probably in existence in the third century, and perhaps even earlier; and the first and second parts were composed between those two periods.

Other matters of interest.

Certain other matters may be mentioned, which are of great interest in the Purāṇa.

In the first part Jaimini, though a disciple of Vyāsa and a famous ṛṣi (Bhāṭṭa, *Śaṅkha*, vol. 18947), is yet made, when perplexed by some difficult questions in Vyāsa's own work, the Mahā-bhārata, to

instruction, not from Vyāsa but from Mārkaṇḍeya, and thus raises a presumption that there was an intention to make Mārkaṇḍeya equal with, if not superior to, Vyāsa. Further, Mārkaṇḍeya does not himself explain the questions but, declining with a transparent excuse, refers Jainini to the Birds. The Birds, though said no doubt to be brahmanas undergoing a transmigration, were inferior in education and fame to Jainini, yet they were deemed fully capable of authoritatively answering the questions that puzzled him. It seems hard to avoid suspecting again in this construction of the story, that there was an intention to exalt the instruction given by the munis of the Vindhya to equality with, if not superiority over, that given in Madya-deśa. It may be mentioned that according to certain legends Vaiṣaṃpāyana's pupils were transformed into partridges (*tittiri*) in order to pick up the Black Yajus verses disgorged by one of their companions; but it does not seem reasonable to ascribe the introduction of these Birds as *dramatis personæ* in this Purāṇa to any imitation of those legends, because the nature of the stories is wholly different. The use of the Birds seems rather to be the application of a class of ideas common in the animal-tales of folk-lore to religious teaching, and to be similar to the machinery employed by Bāṇa in his story of Kādambari.

In the second part it is worthy of note that indulgence in spirituous liquor and in sensual enjoyments is viewed with little or no disapprobation in the story of Dattātreya; and meat and strong drink are mentioned as most acceptable offerings in the worship of Dattātreya (p. 106), as an incarnation of Viṣṇu (p. 90). Meat of various kinds, including even hog's flesh, is declared to be most gratifying to the pitrs. Such food was not unknown in ancient times, for it is said that during a severe famine king Tridaśa supported Viśvāmitra's wife with the flesh of deer, wild pigs and buffaloes (Hari-V., 725-731).

A most extraordinary passage may be noticed in conclusion. It is related of king Dama that, after taking vengeance on prince Vapummat, "with Vapummat's flesh he offered the cakes to his [son's] father, he feasted the brāhmanas who were sprung from families of Rakshasas" (p. 693 with 679). Brāhmanas at times lost their caste and became degraded, but here the position is reversed and

descendants of Rākṣasas were reckoned as brahmins. Such cannibalism is, I believe, unparalleled in Sanskrit, and it is almost incredible that there should have been brahmins of any kind whatever who would have participated in it. Eating human flesh was not unknown in ancient times (p. 427), yet a story is told in the Mahā-bhārata where Rākṣasas and even flesh-eating Dasyus disdained the flesh of a true though degraded brahmin (Śānti-p. clxxii. 6420-29). This story of king Dama would seem to imply that it is of real antiquity, and that the account of the dynasty in which he occurred, and which is the only dynasty described, must be a purāṇa in the full meaning of the term.

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Introduction.

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- 1 Jaimini applied to Mārkaṇḍeya for instruction on four questions. Mārkaṇḍeya referred him to four learned Birds, sons of Droṇa and the Apsaras Vapu who was cursed by the
- 2 rei Durvāsas to be a bird : and narrated the story of their
- 3 birth, and of their education by Saṁika ; and explained that they were four brāhmanas, who were so born, because
- 4 cursed by their father Sukṛa for not offering their bodies as food to a famished bird.

The Birds' discourse on Jaimini's four questions.

- 4 Jaimini visited the Birds at the Vindhyā Mts. and they answered his four questions thus :—Viṣṇu assumed bodily
- 5 forms in order to accomplish good ; Draupadi became the joint wife of the five Pāṇḍavas because they were all
- 6 emanations of Indra ; Baladeva committed brahmanicide during intoxication and expiated it by pilgrimage ; and five
- 7 Viśve Devās, who, on seeing Viśvāmitra's brutality to king Harisendra, censured Viśvāmitra, incurred his curse thereby and were born as the five sons of Draupadi to die young and unmarried.
- 8 This story led the Birds at Jaimini's request to narrate the whole story of king Harisendra's sufferings and
- 9 ultimate beatitude ; and the terrible fight which resulted therefrom between Vasiṣṭha and Viśvāmitra as gigantic birds.

The Birds' discourse on Jaimini's further questions.

Discourse on life, death and action.

- 10 Jaimini propounded further questions regarding creation, mortal life, birth, growth, death and the transmigration of action ; and the Birds answered them by repetition

the instruction that a brāhman Sumati, nick-named Jada, once gave to his father (cantos x—xliv).

Thus the Birds gave in Jada's words a description of death, after-existence and certain hells; of human conception and birth, and the evils of all existence; of certain other hells and the various terrible torments inflicted there; and they narrated the story of king Vipascit's descent into hell, with a discourse regarding actions and the specific punishments for a long list of various sins, and of his deliverance from hell together with other persons confined there.

Stories illustrating religious devotion (yoga).

The Birds, continuing Jada's discourse, broached the subject of *yoga* or religious devotion, but prefaced it with a long narrative (cantos xvi to xlv). A brāhman Māṇḍavya was saved from a curse by his devoted wife, who stopped the rising of the sun and gained a boon from Atri's wife Anasūyā; the gods in consequence blessed Anasūyā, and Brahmā, Viṣṇu and Śiva were born as her three sons Soma, Dattātreyā and Durvāsas; Dattātreyā indulged in sensual pleasures; Arjuna Kārtavīrya, however, being advised by his minister Garga to propitiate Dattātreyā, because Dattātreyā (being an incarnation of Viṣṇu) had once saved the gods from the demons, did so and by Dattātreyā's blessing reigned gloriously. This led on to the story of Alarka, which is used to convey political, religious and social instruction (cantos xx to xlv).

Alarka's birth and education.

King Satrujit's son Rtadhvaja lived in intimate friendship with two Nāga princes; they told their father Asvatarā—how Rtadhvaja had succoured the brāhman Gālava with the help of a wondrous horse named Kuvalaya, and descending to Pātāla, had killed the demon Pātāla-ketu there, and had rescued and married the Gandharva-princess Madāśā, and was famed as Kuvalayāśva; and also how a demon had caused Madāśā to die on a false report of

23 Kuvalayāśva's death. King Aśvataṁsa, by propitiating Śiva
rasvati then, gained perfect skill in poetry and music
(which are described), and by propitiating Śiva received
24 Madālasā restored to life; he invited Kuvalayāśva to
25 Pātāla and gave Madālasā back to him. Kuvalayāśva had
26 a son by her, and she prattled to the infant; they had
three other sons and she named the youngest Alarka.

Political, religious and social instruction.

27 Then followed an exposition of political, religious and social
doctrine in the guise of instruction given by Madālasā to
Alarka. She instructed him in the duties and conduct
28 of a king; in the duties of the four castes and of a brāh-
29 man's life; in the general duties of a grhastha and various
30 religious matters; in the duties of a grhastha in detail;
31 in the śrāddha ceremonies; in the performance of the Par-
32 vāṇa Śrāddha and the persons to be excluded; in the par-
ticular foods, periods, sites and ordinances to be observed in
33 the śrāddha; in the Voluntary śrāddhas and their benefits
34 and proper occasions; in the rules of Virtuous Custom,
35 generally and with much detail; about diet, purification,
conduct, holy days and various religious ceremonies.

Exposition of religious devotion (yoga).

36 Rādhavāja then resigned his kingdom to Alarka and de-
37 parted to the forest. Alarka lived in pleasure, but, being
reduced to great straits by his brother and the king of
38 Kāśī, sought relief from Dattātreya. Dattātreya spoke
about the soul and, on Alarka's asking about religious devotion,
39 (yoga), expounded the method, conditions and signs of its
40 proper performance; the attendant ailments and the stages
41 which lead to final emancipation from existence; the way
in which a yogi should live, beg, eat and reach his end;
42 the composition, meaning and efficacy of the word "Om";
43 ill omens and their signification; and the sciences, and
the importance of, yoga. Alarka then relinquished the

kingdom, but his brother, glad at Alarka's conversion, declined it and departed. Alarka gave it to his son and departed to the forest. This ends Jada's exposition.

The Birds' discourse on Jaimini's further questions.

Discourse on Creation.

Jaimini put further questions, and the Birds answered them by repeating what Mārkaṇḍeya had taught Krauṭuki. This discourse runs on to the end of the Purāṇa.

Mārkaṇḍeya, after extolling this Purāṇa, described the course of creation from Brahmā through Pradhāna, &c., and the mundane egg; he discoursed about Brahmā, and explained divine and human time and the four ages. He described the creation of the earth and all it contains; the gods, demons, pitṛs, mankind, &c., and the positions assigned them; the origin of the primeval human race and its social and moral evolution; the birth of the nine Sages, Rudra, Manu Svāyambhuva and his descendants, Dakṣa and his offspring; A-dharma and his progeny, especially the goblin Duṣṇa and his powers, whose brood of goblins and hags are named with their particular functions; the creation of the Rudras; and the wives and offspring of the ṛsis and pitṛs.

Account of the Manus.

Mārkaṇḍeya next discoursed of the Manus and man-vāntaras. He told of the first Manu, Svāyambhuva, and his descendants who peopled the seven Continents. Jambudvīpa was occupied by Agnidhra, and his descendant Bharata gave his name to India. This introduced the subject of geography.

Geography.

Mārkaṇḍeya described the earth and its continents, especially Jambudvīpa, and also Mount Meru, first briefly, and then with full mention of neighbouring forests, lakes and mountains; and the course of the Ganges in the sky and on

the earth. He mentioned the nine divisions of Bharata, and then dealt with India in detail; naming its mountain ranges and its scattered hills; and its rivers, distinguishing them according to their sources, in the Himalays, the Paripātra, the Vindhya, the Rikṣa, the Mahya, the Malaya, the Mahendra and the Saktimat ranges. He named the various peoples inhabiting India and its confines, according as they dwelt in the Middle Land (Madhya-deśa), in the north-west, outside northwards, in the north, in the east, in the south, in the west, around the Vindhya mountains and beneath the Himalayas. Next representing India as resting upon Viṣṇu in the form of a tortoise, Markaṇḍeya named the various peoples (with the corresponding lunar constellations) as they were distributed over the middle of the tortoise's body, over its face, its right fore-foot, its right flank, its right hind-foot, its tail, its left hind-foot, its left flank and its left fore-foot; and he added some astrological, religious and political comments. He then described the countries Bhadrāśva, Ketumāla, the Northern Kurus, Kimpurṣa, Hari-vara, Ilāvṛta, Ranyaka, and Hiraṇmaya.

Account of the Manus (resumed).

Markaṇḍeya related the birth of the second Manu. A brāhman visited Himavat and met an Apsaras Varāthint; a Gandharva Kali by personating him gained her affection; and she bore a son Svarocis. Svarocis delivered a maiden Manoranā from a curse and married her, and also rescued her two girl-companions and married them; after living long in heedless pleasure with them, he had three sons whom he established in separate kingdoms by the knowledge called Padmini; and he had by a forest goddess another son Dyutimat who became the second Manu. Svarocis; and his period is noticed. The allusion to the knowledge Padmini introduced a discourse on its support, the Nidhis.

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- 69 Continuing, Mārkaṇḍeya related how king Uttama 419
banished his queen for bad temper, and helped a brāhman
to find his ill-tempered wife who had been carried off; he
70 was rebuked by a ṛṣi for his own conduct; he recovered the 425
brāhman's wife, whose bad temper a Rākṣasa consumed.
71 A Nāga king had taken the queen to Pātāla, and she was 429
72 hidden; the brāhman changed her nature and the Rākṣasa 432
restored her to king Uttama; she bore a son, who became
73 the *third* Manu, Auttama, and his period is noticed. 436
74 Mārkaṇḍeya related how king Svarāṣṭra when driven 438
from his kingdom, met his deceased queen, and had a son
who became the *fourth* Manu, Tāmara; his period is noticed.
75 The ṛṣi Rṭawāc made the constellation Revatī fall; a maiden 443
was born therefrom; she married king Durgama and bore
a son, who became the *fifth* Manu, Raivata; his period is
76 noticed. Cākṣuṣa, being changed when an infant by a hag, 449
became king Vikrānta's son, but turned an ascetic and be-
came the *sixth* Manu, Cākṣuṣa; his period is noticed.
77 Continuing the manvantaras, Mārkaṇḍeya said the Sun 455
married Tvaṣṭr's daughter Sañjñā and had two sons Vaivas-
vata and Yama; Sañjñā quitted him, leaving her Shadow
78 behind, because his splendour was excessive; Tvaṣṭr pared 458
his splendour down while the gods hymned the Sun; the Sun
regained Sañjñā; he had by the Shadow a son who will be the
79 *eighth* Manu, Śāvarṇi. Vaivasvata is the *seventh and present* 461
80 Manu; his period is noticed. The future period of Śāvarṇi 463
with its ṛṣis, gods, &c., is prophesied.

The Devī-māhātmya.

- 81 The mention of Śāvarṇi introduced the Devī-māhātmya. 465
Mārkaṇḍeya related that king Suratha, being ousted from
his kingdom, met a vaiśya driven from his family, and both
consulted a ṛṣi about their longings for home; the ṛṣi as-
cribed their feelings to the goddess Mahā-māyā (Great
Illusion), and related how, when she was lauded by Brahmā,
Viṣṇu, and the demons Madhu and Kaiṭabha.

Chatro.

82 The ṛṣi then recited her exploits. Here begins the Devī-
māhātmya properly. The demons under Mahiṣa vanquish-
ed the gods, and the goddess was formed as Candikā (Am-
83 bikā) out of their special energies combined; she began a 478
great battle and destroyed the demons, all the demon chiefs
84 and finally Mahiṣa himself. The gods praised her in a 482
hymn, and she promised to befriend them always. Again
the gods were vanquished by the demons Sumbha and
Nisumbha, and invoked her; she appeared, and Sumbha
86 wanted to marry her but she declined; he sent an army 497
and she destroyed it; he sent another with Candā and Munḍa;
87 the goddess Kālī destroyed them and Candikā gave her the 499
88 combined name Cāmunḍa; Sumbha sent all his armies; 501
89 Candikā killed the chief Raktavija, then Nisumbha in spite 506
90 of Sumbha's aid, and many demons, and finally Sumbha 509
91 himself; whereat the universe was filled with joy. The 511
gods praised her in a hymn and she promised to deliver them
92 always. She de-canted on the merits of this poem. The 519
gods regained their supremacy; and she is extolled. Here
ends the Devī-māhātmya properly.

93 After hearing this poem king Suratha worshipped Candī- 522
kā, and she promised he should be the *eighth* Manu, Sāvartī.

Account of the Manus (resumed).

94 Mārkaṇḍeya, continuing, mentioned the other future 524
Manus, the *ninth, tenth, eleventh* and *twelfth* named Sāvartī,
95 and the *thirteenth* named Raucya; and their periods. He 526
narrated the story of Raucya. A prajāpati Ruci was urged
96 by the Pitṛs to marry; he propitiated Brahmā and praised 530
97 the Pitṛs in a hymn; they appeared and promised him a 534
98 wife and extolled his hymn; he married an Apsaras and had 539
99 a son who will be the *thirteenth* Manu Raucya. Sānti, the 540
disciple of an irascible ṛṣi Bhṛtī, finding the sacred fire ex-
100 tinguished, offered a hymn to Agni. Agni restored the fire 544
and promised to Bhṛtī a son who should be the *fourteenth*

Manu, Bhautya. Bhautya's period is noticed. This account of the manvántara is extolled.

Commencement of the Genealogies.

101 At Krauṣṭuki's request Mārkaṇḍeya began the genealo- 550
gies. Brahmā created Dakṣa, from whom came Mārtanḍa,
the Sun. Then mentioning that Brahmā was born from
the mundane egg, and produced the lokas (worlds), and
next the four Vedas with their merits—Mārkaṇḍeya di-
verged into a laudation of the Sun.

The majesty of the Sun.

102 The gods and the Vedas are declared to be manifesta- 553
103 tions of the Sun. The Sun's glory was at first too great, 556
and Brahmā with a hymn induced him to contract it
104 and then finished the creation. Marici's son Kaśyapa 558
begot the gods, demons, mankind, &c. The demons over-
came the gods and Aditi sought help of the Sun in a
105 hymn. He became her son as Mārtanḍa and destroy- 563
106 ed the demons. The story of the Sun and his wife Sañ- 566
jñā (as told in cantos lxxvii and lxxviii) is re-told here
with more detail regarding the Shadow-Sañjñā, the curse on
107 Yama, the paring down of the Sun's splendour, the hymns 572
108 offered to the Sun, and the Sun's offspring and the sta- 574
tions allotted them.

109 Further Mārkaṇḍeya related that king Rājya-varḍhana 577
when old resolved to resign the kingdom, but his people in
110 grief propitiated the Sun, and the Sun granted him great 583
length of life; the king similarly obtained the same boon
for them. This story is extolled.

The Genealogies resumed.

111 Mārkaṇḍeya mentioned Manu Vaivasvata's seven sons 587
112 and Il-Sadyumna, Purāṇavaś, &c. Manu's son Pūṣadhra 590
killed a brahman's cow and being cursed became a śūdra.
113 Rābhasa's descendants were mentioned. 593
Dakṣa son Nabhāga married a tāilya maiden withally.

Carro.

Page

- 114 and became a vaiśya; their son Bhanandana conquered the 197
earth, but Nābhāga declined to reign. Then Nābhāga's
wife explained that she was not really a vaiśya, but that her
father was a king who became a vaiśya under a ṛṣi's curse
115 with a promise of recovery, and that she was a princess and 607
had become a vaiśya under Agastya's curse.
- 116 Bhanandana became king. His son Vatsapri rescued a 608
princess Sunandā from Pātāla after killing a demon king
117 who had a magic club, and married her. His son was 610
Prāṁśu, and Prāṁśu's son Prajāti. Prajāti's son Khan-
tra was beneficent; his brothers' ministers practised magic
118 to dethrone him but destroyed themselves; Khanitra re- 615
119 signed the kingdom in grief and went to the forest. His 617
son Kṣupa performed sacrifices for the harvests. His son
120 was Vira and grandson Vivimśa. Vivimśa's son Khanino- 619
tra while hunting met two deer eager to be sacrificed, and
121 by Indra's favour obtained a son Balāśva. Balāśva was called 623
Karandhama because of a fanciful victory.
- 122 His son Avikṣit married many princesses and carried off 256
123 princess Vaiśālīnī at her svayamvāra the suitor kings 628
conquered and captured him, but she refused them all:
124 Karandhama rescued Avikṣit, but Avikṣit refused to marry 631
the princess after his discomfiture; she turned to austerities
125 and obtained an assurance from the gods: Avikṣit's mother 637
by a ruse obtained a promise from him to beget a son:
126 while hunting he rescued the princess from a demon and 641
127 pleased the gods: she proved to be a Gandharva maiden and 645
Avikṣit married her in the Gandharva world; she bore a son
128 Marutta there. Avikṣit returned but refused the kingdom 649
129 because of his discomfiture. Marutta became king, and was 652
a universal monarch, a great sacrificer, and liberal benefactor
130 to brāhmins. The Nāgas gave great trouble, and he at- 655
tacked them, but Avikṣit interposed in favour of the Nāgas;
131 a battle was averted by the ṛṣis, and the Nāgas made repar- 660
ation. Marutta's wives are named.
- 132 His son Nariyanta enriched the brāhmins permanently 662

Chapter.	Page.
133 at a great sacrifice. His son Dama was chosen by the	688
134 Daśārṇa princess, and defeated the suitor kings, who, in vio-	
lation of marriage laws, opposed him. Dama became king.	674
135 Nariṣyanta was murdered in the forest by Vapuṣmat one of	
those kings. Dama bewailed, and vowed vengeance against	678
136 the murderer; he slew Vapuṣmat and celebrated his father's	680
obsequies with Vapuṣmat's flesh and blood.	

Conclusion.

137 The Birds closed their long repetition of Mārkaṇḍeya's	684
instruction to Krauṣṭuki, with an eulogium on the Purāṇas	
and this Purāṇa in particular. Jainini thanked them.	

ADDITIONS AND CORRECTIONS.

- P. 2, l. 23, *after* sacred *add* customs.
- P. 20, l. 19, *for* Sóna *read* Sīman.
- l. 26, *for* nára *read* nárá.
- P. 25, l. 6, *dele* -phul.
- P. 26, l. 21, *for* Asoka *read* Aśoka.
- P. 27, l. 25, *for* Peninsular *read* Peninsula.
- P. 29, l. 18, *add* unless it is the same as the bird 'putra-priya' which was so named because its note resembled 'putra putra.' Rāmāy., Ayodh.-k. (Ed. Gorr.) cv. 11, (Ed. Bom.) xvi. 12.
- P. 29, l. 24, *for* btween *read* between.
- P. 29, l. 33, *add* See Raghu-V., vi. 36.
- P. 31, l. 8, *for* famalies *read* families.
- Cantos VII, VIII & IX *for* Haris-éndra *read* Harisēandra.
- P. 42, l. 15, *for* back *read* bark.
- P. 44, l. 11, *for* compassionate *read* passionate.
- P. 55, l. 13, *for* Bráman *read* Brahman.
- l. 17, *for* Bráman *read* the Prajapati.
- P. 65, l. 29, *for* the *read* thee *
- P. 89, l. 33, *for* not therefore long *read* therefore ; *dele* not.
- P. 93, l. 15, *for* cetera *read* et cetera.
- P. 99, l. 6, *for* Dattatreya *read* Dattātreya.
- P. 100, l. 12, *for* yogi *read* yogi.
- P. 102, l. 35, *for* Bála-khilyas *read* Válatkhilyas.
- PP. 100-107, *passim* *for* Lakshmi *read* Lakshmi.
- P. 108, heading, *for* XX *read* XIX.
- P. 109, l. 1-3 *read* instead And the doctrine of religious devotion was indeed declared by Dattātreya to that high-souled royal rishi Alarka who was faithful to his father.
- P. 118, l. 2, *for* exceedingly *read* exceedingly.

P. 118, l. 5, *for* him, the large-thighed* hero, the chief of his race, *read* Tumburu*, the spiritual preceptor of her family.

l. 7, *for* accepted her *read* arrived.

note*, *cancel the note and substitute* See canto cxxvii, verses 13 and 26.

P. 122, l. 15, *dele* funeral:

P. 124, last line, *for* son and daughter *read* son's wife.

P. 125, l. 38, *after* anxiety *add* "

P. 133, l. 80, *after* inspirer *add* "

P. 136, l. 12, *for* atru-jit's *read* Satru-jit's.

P. 143, l. 14, *for* religion *read* righteousness.

P. 159, l. 34, *for* begun *read* begin.

P. 173, bottom, *for* Kāmatās *read* Kāmataa.

P. 174, l. 14, *for* carry *read* use.

l. 15, *for* are carrying *read* have used.

P. 177, l. 20, *read instead* the wise man should bathe, keeping his clothes on; and so also after resorting to a place where bodies are burnt.

P. 179, l. 34, *for* guru *read* gurus.

P. 181, l. 2, *for* holidays *read* holidays.

P. 182, l. 3, *for* screened by many *read* concealed within many things.

P. 197, l. 34, *for* practice *read* practise.

P. 201, l. 7, *for* Gandarvas *read* Gandharvas.

P. 236, l. 3, *for* aptor *read* āptor.

P. 239, l. 8, *for* is *read* are.

P. 241, l. 21, *add* The Bombay edition reads instead "the kharvāka and the dramī."

P. 242, l. 1, *to* varma-vat *add note* The Bombay edition reads "kharvāṭa" instead.

l. 21, *add* The Bombay edition reads "jana" instead of "jala."

l. 36, *add* The Bombay edition reads "dramī" instead.

P. 245, l. 27, *for* mentiouced *read* mentioned.

P. 289, l. 24, *for* Dhūmāvati *read* Dhūmāvatī.

- P. 288, l. 23, *delete the words from* In a list to Nāga-rāt.
- P. 298, l. 3, *for* Vritra-ghni *read* Vritra-ghni.
- P. 300, l. 40 *for* Silāvati *read* Silavati.
- P. 332, l. 4, *add* May this name be identified with the town
Kodungalūr (the modern Cranganore) north of
Cochin? It is a place of sanctity, and was
formerly an important town and harbour.
- P. 366, l. 6, *add* See p. 445.
- P. 368, l. 13, *for* Badavā *read* Baḍavā.
- P. 403, l. 12, *for* mightly *read* mighty.
- P. 445, l. 35, *add* and p. 365.
- P. 469, l. 9, *for* universal *read* universal.
- P. 486, l. 25, *for* my *read* may.
- P. 581, l. 27, *for* unguents *read* unguenta.
- P. 636, last line, *for* om *read* from.

THE
MARKANDEYA PURANA.

OM! REVERENCE TO THE ADORABLE VISHNU!

May Vishnu's lotus-feet, which power have
To dissipate the woes wrought by the fear
Of existence, and which are lauded high
By ascetics, assiduous, whose minds
From all things else are rapt—may those same feet,
Whose steps the earth, the sky, and heaven o'erpass'd,
To sight appearing, purify your souls!

May He protect you, who is skilled to save
In every kind of sin impure; whose form
Within the bosom of the sea of milk
Upon the hooded snake reclines; and at
Whose touch the sea grows mountainous, its spray
Up-coming from its waters by his breath
Disturbed, and into seeming dancing breaks!

Canto I.

The Ours on Vapa.

*Jaimini applies to Markandeya for instruction regarding various
difficulties in the Mahabharata—Markandeya refers him to his
learned Birds, the sons of Devas, and narrates their story.*

15 "Why was the death of the creature preserved in the world, although devoid of qualities, and without intelligence? And why was Drupada's daughter Krishna the youngest wife of the five sons of Páṇḍu? for on this point we feel great perplexity. Why did the mighty Baladeva Haláyudha expiate his brahmanicide by engaging in a pilgrim-
16 mage? And how was it that the unmarried heroic high-souled sons of Draupadi, whose protector was Páṇḍu, were slain, as
17 if they had no protector? Deign to recount all this to me here at length; for sages like thee are ever the instructors of the ignorant."

18 Having thus heard his speech, the great Muni Márkanḍeya, devoid of the eighteen* defects, began to speak.

Márkanḍeya spoke.

19 "The time for my engaging in religious rites has now arrived, most virtuous Muni! and this is not esteemed the season
20 for a long discourse. But I will now tell thee, O Jaimini, of those birds who will speak to thee and so resolve thy
21 doubts. They are Pingáksha and Vibotha, Śuṇpatra, and Śu-
mukha, the sons of Droṇa, the noblest of birds, versed in the principles of philosophy, and meditators on the Śástras.
22 Their mind is unclouded in the knowledge of the meaning of the Veda and Śástras. They dwell in a cave of the Vindhya mountains, visit and question them."

23 Then, thus addressed by the wise Márkanḍeya, replied the Muni pre-eminent, his eyes wide open with astonishment.

Jaimini spoke.

24 "Very wonderful is this, O brahman! that those birds have gained knowledge most difficult to be acquired, as if birds

* The 18 defects are said, in a translation begun by the late Rev. E. C. Banerjee, to be these—palpitation, fear, thickness in speech, indistinctness, speaking through the nose, discordancy, want of emotion, disconnection, roughness, hoarseness, high pitch, inaccuracy in pronunciation, want of cadence, sing-song, shaking the head, weakness of voice, and unintelligence.

27 "And how is it that those
28 virtuous birds have that knowledge? And how is it that those
29 winged ones are called the children of Droṇa? And who was
30 the famous Droṇa, who had those four sons. Do those virtuous
31 high-souled birds possess the knowledge of righteousness?"

Mārkaṇḍeya spoke.

32 "Listen attentively to what happened of yore in Nandana
33 at the meeting of Indra and the Apsarasas and Nārada.
34 Nārada saw Indra the king of the gods in Nandana, sur-
35 rounded by a band of those wanton maidens, with eyes fasten-
36 ed on their faces. Śacī's lord, immediately he was seen by
37 that best of Rishis, rose up, and respectfully gave him his own
38 seat. Those heavenly maidens, on seeing him, the slayer of
39 Bala and Vritra, rise up, prostrated themselves before the
40 Devarshi and stood reverently bending. He then, worshipped
41 by them, duly greeted Indra, when he had seated himself, and
42 conversed pleasantly with him.

43 "Then in the course of their talk, Indra said to the great
44 Muni—"Declare, which of these dancers pleases thee most. Is
45 it Rambhā, or Karkasā, or Urvasī, Tilottamā, Ghritācī, or
46 Menakā? or whichever delights thee." Nārada, best of dvijas,
47 hearing this speech of Indra, pondered and then addressed
48 the reverently bending Apsarasas:—"She, of you all here
49 present, who thinks herself pre-eminent in beauty, nobility
50 and good qualities, let her dance before me. There is indeed
51 no success in dancing for one who is destitute of good qualities
52 and beauty. Good dancing implies graceful comportment:
53 other dancing is vexation."

Mārkaṇḍeya spoke.

54 "And immediately on that speech, each one of those bowing
55 ones thus exclaimed—"I excel in good qualities; not you, nor
56 you! The lord Indra seeing their agitation said, 'Let the Muni
57 be asked, he will say which of you excels in good qualities.'
58 What Nārada, sought by those followers of Indra's will,
59 then said, hear that from me, O Jaimini! She among you

...the great Gururita the most noble Muni (hermit),
...performing austerities, dwelling on the mountain, her
...I deem pre-eminent in good qualities."

Márkaṇḍeya spoke.

- 41 "Having heard that his sentence, they all exclaimed, with
trembling necks, 'this is impossible for us!'
- 42 "Among them an Apsaras named Vapu, confident of perturb-
ing the Muni, replied, 'I will follow where the Muni dwells;
43 now will I make that tamer of his body, who has yoked
the horses of his organs, but a poor charioteer whose reins
44 drop before the weapons of love. Whether it be Bráhmá, or
Janárdana or the purple S'iva, his heart will I now pierce
with the arrow of love.'
- 45 "Having thus spoken Vapu departed then to the Snowy
mountain to the Muni's hermitage, where the beasts of prey
46 were quelled by the night of his austerities. Stopping at the
distance of a call from where the great Muni is seated,
47 the lovely Apsaras sang the cuckoo's melody. Hearing
the strains of her song, the Muni astonished in mind went
48 to where sits that beauteous-faced maiden. On seeing
her, beautiful in every limb, the Muni, summoning his
resolution, was filled with anger and resentment, knowing
49 that she had come to perturb him. Then the great Rishi, the
performer of mighty austerities, pronounced this sentence.
50 'Since thou hast come here, O maiden! intoxicated with pride,
to cause me pain by obstructing my austerities, which are ac-
51 complished with difficulty, O Apsaras, therefore shalt thou,
polluted by my wrath, be born in the foolish race of birds
52 for the space of sixteen years, losing thine own form, and
taking the form of a bird; and four sons shall be born to
53 thee, O vilest of Apsarases; and without having gained affection
among them, absolved from guilt by dying in the field of
battle, thou shalt regain thy dwelling in the sky. Never
make any reply.'
- 54 The Bráhmaṇ, red-eyed with anger, having pronounced this
grivous sentence on that proud maiden, whose dwelling

mountains were trembling, abandoned the earth, whose waves were very tumultuous, and departed to the heavenly Ganges whose stream consists of a multitude of renowned qualities."

CANTO II.

The Birth of the Sparrows.

The story of the Birds continued—Kandhara, king of the birds killed a Rákhasa Vidyud-rúpa for killing his brother, and, marrying the Rákhasa's wife, had a daughter by her named Türkshí who was the Apsaras Vapu—She married Droṇa—When pregnant by him she was killed at the battle of the Kauravas and Pándaras, and there laid four eggs from which the four Birds were born—The Birds were nourished by the Muni Śamika.

Márkaṇḍeya spoke.

- 1 The king of the birds, Garuda by name, was the son of
- 2 Arishtanemi: Garuda's son was renowned as Sampátī: and his son was Supársva, heroic, mighty as Váyu: Supársva's son
- 3 was Kunti; Kunti's son was Pralolupa. And he had two sons Kanka and Kandhara.
- 4 On the top of Kailása, Kanka saw the Rákshasa famed as Vidyud-rúpa, whose eyes were like a lotus leaf, a follower
- 5 of Kuvera, who was busied in a banquet, clad with strings of bright garlands, sitting in company with his wife on a beautiful clean rocky seat. Then the Rákshasa, immediately he
- 6 was seen by Kanka, filled with anger, said, "Wherefore hast thou come hither, O vilest of the egg-born? Why hast thou
- 7 approached me when I am in company with my wife? Such is not the rule of the wise in matters that must be accomplished in secret."

Kanka spoke.

- 8 "This mountain is common both to you and me and to other creatures also; what special ownership then canst thou, Sir, have here?"

Mārkaṇḍeya spoke.

9 The Rākshasa with his sword slew Kanka, while he was thus speaking, *who fell* defiled with the streaming blood, quivering and senseless.

10 Having heard that Kanka was slain, Kaudhara the king of the birds, bewildered with anger, resolved speedily to slay

11 Vidyud-rūpa. Having gone to the mountain-top, where Kanka lay slain, the king of the birds, his eyes swollen with anger and resentment, and sighing like the king of the Nāgas

12 performed the Sankabandha for his elder brother. Where sits the slayer of his brother, there he went, rocking the lofty

13 mountains with the mighty wind from his wings. He, with blood-red eyes, overtopping the mountains, and forcibly hurling down masses of clouds with his wings, used to destroy

14 his enemies suddenly. There he saw that demon, whose thoughts were intent on drinking, whose face and eyes were of a copperish colour, and who was seated on a golden couch,

15 whose crest was covered with strings of garlands, who was adorned with yellow sandal, whose face was very horrible with teeth that resembled the inside of the Ketakī leaf.

16 And he saw, seated on the Rākshasa's left thigh his long-eyed wife, named Madanikā, whose voice was soft as the cuckoo's.

17 Then Kaudhara, whose mind was filled with wrath, addressed that inmate of the cave, "O thou of utterly evil soul! come

18 forth and fight with me. Since thou hast murdered my trustful elder brother, therefore I will bring thee, while en-

19 grossed in drunkenness, down to Yama's abode. To-day, slain by me, shalt thou go to all those hells that are the abodes of the murderers of those who trust in them, and of the murderers of women and children."

Mārkaṇḍeya spoke.

20 Addressed even thus by the king of the birds in his wife's presence, the Rākshasa, filled with anger, then answered the
21 bird. "If thy brother has been slain, then have I displayed my valour; thee, too, to-day, will I slay with this sword, O

22 "Stay a moment, they shall not move here alive, O
23 vilest of birds."

Thus he spoke and seized his bright sword that resembled
24 a mass of collyrium. Then took place a marvellous battle
between the king of the birds and Kuvera's warrior, such
25 as between Garuḍa and Indra. Then the Rākshasa, in anger
swiftly hurling his sword, black as charcoal, flung it against
26 the king of the birds. And then the king of the birds, slightly
springing up from the ground, seized it with his beak, as
27 Garuḍa seizes a serpent; and the egg-born one broke it with
his beak and talons, and shook it. Thereupon, the sword
28 being broken, they began to fight with their arms. Then the
Rākshasa, being attacked in the breast by the king of the
birds, was speedily deprived of arms, feet, hands and head.

29 When he was killed, his wife besought protection of the
bird: somewhat fearful, she said, "I am thy wife." That
noblest of birds, taking her, returned to his abode, having
obtained a recompense for his brother by the slaughter of
30 Vidyud-rūpa. And she, the daughter of Menakā, with beautiful
eyebrows, capable of assuming forms at pleasure, on reaching
the house of Kandhara, took a form resembling Garu-
31 ḍa's. Of her, he then begat a daughter named Tárkshī,
(namely Vapu the loveliest of the Apsarases, who was consumed
by the fire of the Muni's curse). Then the bird gave her the
name Tárkshī.

32 And Mandapāla had four sons of boundless intellect, Jari-
33 téri the eldest and Droṇa the youngest, best of dvijas. The
youngest of them, righteous in soul, thoroughly read in the
Vedas and Vedāngas, married her the beauteous Tárkshī,
34 with the consent of Kandhara. And after a while Tárkshī
conceived; when she had gone seven fortnights in her preg-
35 nancy, she went to Kurukshetra. The very terrible battle
between the Kurns and Paṇḍavas was then being fought, and,
in consequence of her action being predestined, she entered into
36 the battle. There, then, she beheld the contest between Bha-
gadatta and Arjuna. The sky was thick filled with arrows,
37 as if with locusts. "Discharged from the bow of Arjuna an

38 the skin of her belly. Her belly being pierced, four moon-like
 eggs fell on the ground as if on a heap of cotton, from the
 39 fact that their allotted period of life was not ended. At the
 same time that they fell, fell the great bell, the cord of which
 was cut by an arrow, from the noble elephant Supratika.
 40 It reached the ground evenly all around, cutting into the
 surface of the ground, and covering the eggs of the bird which
 lay upon flesh.

41 And after king Bhagadatta, ruler of men, was slain, the
 fight between the armies of the Kuros and Pandavas went on
 42 many days. At the end of the battle, when Dharma's son
 Yudhishtira approached the son of Santanu to hear the high-
 43 souled Bhishma proclaiming the entire laws, a sage named
 Samika came to the spot where, O best of dvijas, lay the eggs
 44 within the bell. There he heard the voice of the little birds
 chirping, whose voices were inarticulate on account of their
 45 infancy, although they had transcendent knowledge. Then the
 Rishi, accompanied by his disciples, lifted up the bell and
 saw with surprise the young motherless and fatherless birds.
 46 The venerable Manu Samika, having so seen them on the
 ground there, filled with astonishment, addressed his attendant
 dvijas.

47 "Well was it said by the chief of the dvijas, Usanas himself,
 the regent of the planet Venus, when he saw the army of
 48 the Daityas intent on fleeing, hard-pressed by the gods. 'Ye
 must not go, turn ye back; why run ye away, ye feeble ones?
 Abandoning valour and glory, where have ye gone? Ye shall
 49 not perish. Whether one perishes or whether one fights,
 one possesses life as long as God originally created, not as
 50 long as one's mind desires. Men perish, some in their
 homes, some in flight; so, too, do they meet their death when
 51 eating food and drinking water. So, too, others, when
 sporting themselves, seated in the chariot of Love, free from
 sickness, their bodies unpierced by arrows, fall into the power
 52 of the King of the departed. Others, when intent on as-
 terities, are led off by the servants of the King of the departed;

and others occupied in meditation and study have not gained
 53 immortality. Of yore, Indra hurled his thunderbolt against
 Sambara, yet that demon, though pierced thereby to the heart,
 54 did not perish. By that very thunderbolt, indeed, and by
 the same Indra, when their time was come, the Dánavas
 55 were slain, the Daityas forthwith perished. Perceiving
 this, ye should not fear: return ye.' Then those Daityas, abandon-
 56 ing the fear of death, turned back. This speech of
 Uśanas is proved true by these most noble birds, which even
 in the superhuman battle did not meet with destruction.
 57 Whence comes the laying of the eggs, O brahmins? Whence
 comes the even fall of the bell? And how comes it that the
 58 ground is covered with flesh, fat, and blood? Certainly these
 must be some brahmins; they are not ordinary birds. The
 favour of destiny shows great good-fortune in the world."
 59 Having spoken thus he looked at them and spoke again,
 "Return, go to the hermitage, taking the young birds *with you*.
 60 Where these egg-born may have no fear of cat, or rat, of
 61 hawk or ichneumon, there let the birds be placed. O dvijas,
 what is the use of great care? All creatures are destroyed
 or preserved by their own actions, as have been these young
 62 birds. Nevertheless men must exert themselves in all matters;
 he who does a manly act gains commendation from us, the
 good."
 63 Thus urged by that illustrious Muni, those young Munis,
 taking those birds, went then to their own hermitage, delight-
 ful to ascetics, where clusters of bees settled on the boughs of
 64 the trees. And he, the noblest of dvijas, gathering wild
 roots, flowers, fruits, grasses, such as his mind loved, perform-
 65 ed the various religious ceremonies ordained by the Veda to
 all the deities, to Vishnu, Rudra, and the Creator, to Indra,
 Yama, and Agni, to Varuna, to Vrihaspati and Kuvera, and
 also to Vayu, to Dhātṛi and Vidhātṛi.

CHAP. III.

The Visit to the Vindhya Mountain.

The Story of the Birds continued—The Birds, when full-grown, were endowed with speech, and explained that wonder to the Muni Samika—They were the four sons of a Rishi Sukrishna—Indra appeared to the Rishi in the form of an aged bird, and asked for human flesh—The Rishi ordered his four sons to sacrifice themselves—They refused, and he cursed them to be born in the brute creation, but, moved with compassion at their entreaty, bestowed on them perfect knowledge—Hence they were born as birds.

Mārkaṇḍeya spoke.

- 1 Thus he, the most virtuous Muni, O princely brahman,
- 2 nourished them day by day with food and water, and in safety.
- 3 After a month they resorted to the sun's chariot-road, being
- 4 gazed at by the Munis' sons, whose eyes were tremulous
- 5 with curiosity. After seeing the earth, with its cities, and
- 6 with its ocean and noble rivers, which appeared of the size
- 7 of a chariot wheel, they returned to the hermitage. The
- 8 spirited birds were wearied in their souls with their toil : and
- 9 their knowledge was developed there through their energy.
- 10 They all performed the reverential circumambulation around
- the Rishi, who was expounding the truths of the law in com-
- passion for his disciples, and respectfully saluted his feet
- and said, " We have been delivered by thee, O Muni ! from
- dreadful death ; thou hast given us shelter, food, and water ;
- thou art our father and spiritual guide. Our mother died,
- when we were still in the womb ; nor have we been nourished
- by a father : thou, by whom we were preserved when young,
- hast given us life. Thou, of perfect splendour on the earth,
- lifting high up the elephant's bell, didst purge away evil
- from us who were withering like worms. How may these
- strengthless ones grow ? When shall I see them flying
- in the sky ? When shall I see them alighting on a tree of the
- earth, settling within the trees ? When shall my natural
- colour be obliterated by the dust which the wind from their

11 things raised, as they sit about near me? Thou, dear Sir,
 thus thinking, didst nourish us; now we, those *very birds*, are
 grown up and have become wise, what ought we to do?"
 12 Having clearly heard this their perfectly articulated speech,
 the Rishi, surrounded by all his disciples, and accompanied
 13 by his son S'ringin, being full of eager curiosity, and covered
 with horripilation as with a garment, said, "Tell me truly the
 14 cause of your power of speech. Through whose curse did
 you incur this wondrous transformation both in form and
 speech? Deign here to tell me that."

The birds spoke.

15 "There was of yore a most virtuous Muni named Vipulasvat.
 16 To him were born two sons Sukrisha and Tumburu. We are
 the four sons of soul-subdued Sukrisha; to that Rishi we were
 ever submissive in reverence, religious practices and faith.
 17 As he desired, who was diligent in the performance of
 austerities, and who constantly kept his organs under control,
 18 we at once produced fuel, flowers and everything else, and
 whatever was needed for sustenance.
 19 "Now while he and we thus dwelt in the forest, there came
 the king of the gods in the appearance of a bird, mighty in
 size, with broken wings, stricken with age, with eyes of a
 20 copperish colour, down-cast in soul; desirous to prove that
 venerable Rishi, who practised truth, purity, and patience,
 and who was exceedingly lofty in mind; and for the coming of
 the curse upon us.

"The bird spoke.

21 "'O exalted dvija, deign here to save me, who am consumed
 with hunger. I seek for food, noble Sir! be thou my in-
 22 comparable refuge. As I was standing on a summit of the
 Vindhya Mountains, I fell, Sir, at an exceedingly swift blast sent
 23 by the wings of a bird. So there I *lay* on the ground, lost
 in unconsciousness, without memory, for seven days; with the
 24 eighth day I regained consciousness. Now fully conscious,
 pressed by hunger, I have come for help to thee; I am seek-

ing for food, deprived of all pleasure, and with a mind in
25 pain. Therefore turn, pure-minded *oaga*, thy steadfast mind
to my rescue; give me, O Brahmarshi, food suitable to
support my life.'

26 "He, thus invoked, answered him, Indra in bird-like shape,
'I will give thee the food thou desirest for the support of thy
27 life.' Thus having spoken, that best of *dvijas* further asked
him, 'What food shall I prepare for thy use?' and he replied,
'My chiefest delight is in human flesh.'

"The Rishi spoke.

28 "'Thy childhood is past; thy youth, too, gone; thou art as-
29 suredly in the decline of life, O egg-born. Why art thou
most malign-hearted even in old age, thou in whom of all
30 mankind every desire has ceased? What has thy last stage
of life to do with human flesh? Assuredly no one is created
31 foremost among evil-beings! Or what need hast thou to ad-
dress me, being what I am? One should always give when
one has promised—such is our professed opinion.'

32 "Hav'ing thus spoken to him, the Brahmarshi resolved that
it should be so. Calling us quickly and commending us accord-
33 ing to our good qualities, the Mani, meditated at heart, ad-
dressed a most severe speech to us all, who were respectfully
34 bowing, full of faith, with hands reverently joined. 'Ye noble
dvijas, whose minds are improved, are bound by obligations
equally with me. A glorious progeny has sprung from you, just
35 as ye, O twice-born, have sprung from me. If a father is
deemed by you a guru worthy of reverence and most exalted,
perform ye then my promise with cheerful mind.'

36 "Whilst he so spoke we exclaimed respectfully, 'What thou
shalt say, consider that in truth as already accomplished.'

"The Rishi spoke.

37 "'Of me has this bird sought protection oppressed with
hunger and thirst: wherefore let him be straightway satisfied
38 with your flesh, and let his thirst be quickly assuaged with
your blood.

Then we, afflicted, our terror visible in our trembling, exclaimed, 'Alas, alas!' and said, 'not this deed! How for the sake of another's body can a wise man destroy or injure his own body? for a son is even as one's own self. A son pays those debts, indeed, that have been declared due to the pitris, the gods, and men; a son does not offer up his body. Therefore we will not do this; we have done as has been done by men of old. While alive one receives good things, and while alive one does holy acts. When one is dead, the body perishes, and there is an end of righteousness, &c. Men skilled in holy law have declared that one ought by all means to preserve one's self.'

"Having heard us speak thus, the Muni, burning as it were with anger, again addressed us, scorching us, as it were, with his eyes. 'Since ye will not perform this my plighted word for me, therefore, blasted by my curse, ye shall be born among the brute creation!'

"Having thus addressed us, he next said to that bird, 'When I have performed for myself the final sacrifice, and my obsequies, according to the S'ástras, do thou unhesitatingly eat me here, (O best of dvijas): this my body I here grant thee for food. The brahmanhood of a brahman is deemed such, so far indeed as he maintains his truthfulness, O chief of the feathered race. Not by sacrifices accompanied with presents, nor by any other act, do brahmans acquire such great virtue as by the observance of truth.'

"Having thus heard the Rishi's speech, Indra, in bird-like form, his soul filled with astonishment, then replied to the Muni, 'Applying thyself to deep meditation, O lord of brahmans, quit this thy body; for living thing I never eat, O lord of brahmans.'

"Having heard this his speech, the Muni concentrated himself in deep meditation. Perceiving that his fixed resolution, Indra, further, resuming his own form said, 'Ho! princely brahman, understand with thy understanding what is to be understood, O man of understanding! To prove thee have I thus transgressed, O sinless one! Pardon me then, O pure-minded

one's self what wish is there of thine that may be granted? Pleased most highly am I with thee, for maintaining thy true word. Henceforth, knowledge like Indra's shall be revealed to thee, and no obstacle shall withstand thee in austerities and holy law.'

55 "But when Indra after speaking thus had departed, we prostrate on our faces thus implored our father, the renowned
56 Muni, who was filled with anger. 'Dear father, high-minded, deign to pardon us miserable ones who dread death; for life
57 is dear to us. In an aggregate of skin, bones and flesh, filled with pus and blood, wherein one should take no delight, therein
58 do we find this delight. Hear too, Sir, how people are beguiled when overcome by those powerful enemies, their faults,
59 love, anger and so forth. Great is the fortress which has Wisdom for its rampart, the bones for its pillars, the skin for
60 its walls and banks, the flesh and blood for its plaster. Nine gates it has: it is capable of great effort; it is enclosed on all sides with sinews; and there the Sentient Soul* sits firm as
61 king. He has two rival ministers, the Intelligence and the Understanding†; those two strive to destroy each other as
62 foes. Four enemies desire the destruction of that king: Dharma,‡ Anger, and Covetousness; and Folly,§ is the other enemy. But
63 when that king closes those gates and stands firm, then he becomes indeed both happily strong and free from alarm;
64 he displays his affections; he is not overcome by his enemies. But when he leaves all the gates open, then the enemy named
65 Passion¶ assaults the gates of the eyes, etc. Gaining an entrance by the five gates, he penetrates everywhere and spreads widely; then indeed enter, following on his track, the three other
67 terrible enemies. That very enemy, Passion, having entered there, forms a close union with the Understanding, together

* *Parusha.*

† *Buddhi, perceptible faculty.*

‡ *Manas, cognitive faculty.*

§ *Kāma, love, desire, affection.*

|| *Moha, folly, infatuation.*

¶ *Rāga, passion, emotion; used as equivalent to Kāma.*

66 with the other gates which are known as the organs. He,
 difficult to be approached, having reduced into subjection the
 organs and the Understanding, and having reduced into sub-
 69 jection the gates, then destroys the rampart. The Intelligence,
 seeing the Understanding the dependent of that enemy, perishes
 forthwith. And there, deprived of his ministers and abandoned
 70 by his subjects, the king, his strategical points gained by
 the enemies, perishes. Even so Passion, Folly, Covetousness and
 71 Anger prevail, evil in their nature, wrecking the memory of
 mankind. From Passion springs Anger; from Anger is born
 72 Covetousness; from Covetousness arises Folly; from Folly errors
 of memory; from loss of memory loss of the intellect; through
 73 loss of the intellect man perishes. Shew favour, O thou most
 virtuous! to us who have thus lost our intellects, who are
 compliant to Passion and Covetousness, and who covet life.
 74 And let not this curse take effect, which thou hast pronounced,
 Sir! Let us not tread the miserable path of darkness, O best
 of Menis!"

" The Rishi spoke.

75 " "What I have uttered, will never become false; my voice
 76 has not spoken untruth hitherto, O sons! Fate is here supreme,
 I think. Fie on worthless manhood, whereby I have been
 thoughtlessly forced to do a deed that ought not to be done!
 77 And since I am besought reverently by you, therefore, when
 endowed with the nature of brutes, ye shall obtain the highest
 78 knowledge. And ye, having your paths illuminated by
 knowledge, with the stains of pain removed, free from doubt,
 shall through my favour gain the highest perfection.'
 79 " Thus, Sir, we were cursed of old by our father through the
 power of destiny; hence we have descended to a lower grade of
 80 created beings for a long time; and we were born on the
 field of battle; we were nourished by thee: thus have we
 acquired the nature of birds, O bráhman. There is no man
 in this world who is not bound by fate."

Márkanḍeya spoke.

81 Having heard this, their speech, the venerable and eminent

Markandeya answered those devas who stood near him.
 82 "Even before did I make this remark in your presence, 'These
 are not ordinary birds; these must be some brāhmanas, who
 even in the superhuman battle escaped destruction.' "
 83 Then they, permitted by that affectionate high-souled Muni,
 went to the Vindhya, the goodliest of mountains, clad with
 84 trees and creepers. Hitherto have the righteous birds re-
 mained on that mountain, engaged in austerities and the study
 85 of the Vedas, and resolute in meditation. Thus those Muni's
 sons gained the hospitality of the noble Muni, acquired the
 shape of birds, and are dwelling on the Vindhya range, in a
 cave of the noble mountain, where the water is very sacred,
 with their minds subdued.

Canto IV.

The Incarnation of the Four-armed God.

Jaimini visits the Birds, and explains the reason of his visit, puts
 them the four questions that perplexed him. After looking
 Vishnu, Brahmā and Nara, they explain the first question, why
 Vishnu, though devoid of qualities, is endued with humanity.

Markandeya spoke.

- 1 Thus those birds, the sons of Droṇa, became learned; and
 they dwell on the Vindhya mountain visit them and ask
 them.
- 2 Jaimini, having heard this speech of the Rishi Markandeya,
 went to the Vindhya mountain, where dwell those righte-
 3 ous birds. And when Jaimini reached that mountain, he
 heard their voices as they were reading, and having heard
 4 filled with surprise, he reflected. "The brāhmanas are read-
 ing, observing the beauties of the various passages, regu-
 lating their breath, without any intermission, distinctly and
 5 without faults: wondrous is this, methinks, that Saranvatī
 does not forsake these Muni's sons, although they are born in
 6 the brute creation. One's circle of relatives and a friend and
 whatever else is desired in one's home - all that forsakes one

and departs; Sarasvatī does not abandon one. Thinking thus, he entered the mountain cave; and entering saw three dvijas standing on a ledge of the rock. Looking at them as they were reading, their faces free from blemish, he then addressed them all, with mingled sorrow and joy.

"Hail to you, O brāhmanas! Know that I am Jaimini, a disciple of Vyāsa, who am come to you, being eager for learning. Verily be ye not angry; whereas ye, being cursed by your father, who was exceedingly wrathful, have been turned into birds, that was indeed altogether fate. In a family of immense wealth some intelligent members, it is said, were born; when their wealth was lost, they were well comforted, O brāhmanas, by Śābara. Men after giving to others become beggars themselves; and others, after killing men, have been killed themselves; and others, after having overthrown men, have been themselves overthrown;—those very men, through the decay of austerities. Thus I have very often seen opposites of this kind: the world is constantly distressed by the destruction of existence and non-existence. At such thoughts as these in your minds, ye should not give way to sorrow: so much is invulnerability to sorrow and joy the fruit of knowledge."

Then they all did Jaimini honour, by giving him water for his feet, and the arghya offering; and they bowed to him, and questioned him with deep respect. Then all the birds addressed him, the disciple of Vyāsa, rich in austerities, as he sat at ease, resting himself, with his fatigue mitigated by the breeze from their wings.

The birds spoke.

"To-day has our birth become fruitful, and our lives have been well-lived, inasmuch as we see thy lotus-feet which are worthy to be praised by the gods. The blazing fire of our father's anger, which continues in our bodies, has been quenched to-day by the water of the sight of thee, O brāhman. We trust that all is well in thy hermitage among the deer and birds, among the trees too, and the various kinds of creepers, shrubs, reeds, and grasses. Or perhaps we thought respectful have not spoken this fittingly. Whence can evil befall those who

have met with thee? And here, shew us favour, tell us the cause of thy visit; union with thee, as with the gods, is great prosperity; by whom, powerful for our good fortune, hast thou been brought to our view?"

Jaimini spoke.

22 "Let the reason be heard, O bráhmans, why I have come here to the Vindhya mountain's delightful cave, which is sprinkled
23 with drops of water from the river Narmadā. At first I questioned the great Muni Mārkaṇḍeya, a son of Bhṛigu's race, since I found difficulties in connexion with the Mahā-
24 bhārata. And he, when asked by me, replied, 'Drom's high-souled sons are lying on the mighty Vindhya mountain,
25 they will declare the full meaning to thee.' And I, impelled by his speech, have come to this great mountain: therefore hear me fully—having heard, deign to give an explanation."

The birds spoke.

26 "The matter being especially known to us, we will declare it; listen then, free from distrust, why should we not tell
27 thee that of which our intellects are cognizant? For even in the four Vedas, for in the Dharmashastra also, and in all the Angas and whatever else is conformable to the Vedas—
28 in these does our intellect range, O best of bráhmans, but nevertheless we are not able to give a promise. Therefore
29 declare fearlessly what is doubtful in the Mahābhārata, we will declare it to thee, O thou who art wise in the law; if not there will be bewilderment."

Jaimini spoke.

30 "Hear, O ye pure ones! the matters in connexion with the Mahābhārata, which are doubtful to me here; having heard,
31 deign to explain them. Who is Janārdana Vāsudeva, who is the support of everything and the cause of all causes, although devoid of qualities, endued with humanity? And why
32 was Drupada's daughter Kṛishṇā the common wife of the five sons of Pāṇḍu? On this point there is very great perplexity.
33 Why did the mighty Kṛiadeva Halyudha expiate his brah-
34 manicide by engaging in a pilgrimage? And how was it that

the immortal heroic high-souled sons of Draupadi, whose protector was Pāṇḍu, were slain, as if they had no protector? Let all these doubtful points in connexion with the Mahābhārata be explained to me; that I having attained my object, may return to my hermitage in comfort."

The birds spoke.

36 "Having paid adoration to Vishnu, the lord of the gods, the pre-eminent, the universal soul, the immeasurable, the eternal,
37 and the changeless; to him who subsists in four forms, possessed of the three qualities, and devoid of qualities, the most choice, 38 the most venerable, the most excellent, and the immortal; to him than whom there is nothing more minute, than whom there is nothing more immense, by whom—the unborn one, the begin-
39 ning of the worlds—this universe is permeated,—this *universe* which, characterized by appearance and disappearance, by visi-
bility and invisibility, has, men say, been created and also been
40 destroyed in the end: and having paid adoration with profound meditation to Brahmā, the creator, who purifies the
three worlds with his mouth: as he utters the *Ric* and *Sāma*
41 hymns: also having prostrated ourselves before the lord, conquered by one of whose arrows the bands of the Asuras do
42 not interrupt the sacrifices of the sacrificers: we will declare the whole doctrine of Vyāsa, who was wonderful in his actions,
by whom, in delivering the Mahābhārata, justice and the other
virtues were made manifest.

43 "The waters were called Nāra by Munis conversant with truth; they were originally his place of movement* ; hence he
44 is called Nārāyaṇa. The adorable god, the lord Nārāyaṇa, pervading all things, lives, O brahman, in a quadruple form: he
45 is possessed as well as devoid of attributes. His first form is inscrutable; the wise behold it bright: it is covered with gar-
46 lands of flame; it is the acme of perfection to devotees; it is both far and it is near; it is to be understood as transcending
attributes; when called Vāsudeva, it is seen devoid of egoism;
47 its shape, colour, etc., are not real but imaginary; it is indeed
48 always pure; it is the sole form of pre-eminence. His second

3 splendour, oppressed by the brahmanoids, suffered a
4 grievous decline. Then because of his wrong conduct Indra's
5 splendour entered Dharma; and, his righteousness and splendour
6 being gone, Indra became splendourless.

7 "Then hearing that his son was slain, the prajāpati Tvaṣṭri
8 enraged, tearing out a single matted lock of hair, uttered this
9 speech. 'Let the three worlds and the gods thereof see my
10 might this day, and let Indra the perverse brahmanicide see,
11 by whom my son when engaged in his own business was des-
12 troyed.' Thus having spoken, he, his eyes red with anger,
13 sacrificed that lock of hair in the fire.

14 "Then uprose Vṛitra, the mighty Asura, encircled with flame,
15 huge in body, with great teeth, resembling a mass of broken
16 collyrium. He, the enemy of Indra, of immeasurable soul,
17 surpassing the might of Tvaṣṭri, mighty in valour, increas-
18 ed daily a bow-shot *in stature*. And Indra, having seen the
19 mighty Asura Vṛitra *eager* for his slaughter, unnerved by
20 fear, sent seven Rishis, desiring peace. Then the affectionate-
21 minded Rishis, who delighted in benevolence towards all crea-
22 tures, brought about friendship and treaties between him and
23 Vṛitra. When Indra violating the rules of the treaty slew
24 Vṛitra, then his might overwhelmed by the *sin of the slaughter*
25 waned; and that might which quitted Indra's body entered the
26 wind, which pervades everything, is imperceptible, and is the
27 supreme deity of power.

28 "And when Indra, assuming the form of Gautama, violated
29 Ahalyā, then the lord of the gods lost his form. Thereupon his
30 beauty of limb and feature, which was exceedingly captivat-
31 ing, forsook the wicked lord of the gods and went to the
32 Aśvins.

33 "Perceiving the lord of the gods to have lost his uprightness
34 and glory, to be powerless and formless, the Daityas endeavour-
35 ed to conquer him. Daityas of exceeding might, desirous to
36 conquer the lord of the gods, were born in the families of kings
37 of surpassing valour, O great Muni. Then the Maru, afflicted
38 with their weight, once went to the summit of Meru, where is
39 the abode of the heaven-dwelling gods. Afflicted with their

18 arose from the Dánavas and Daityas. These Asuras, widely
 resplendent, have been slain by you; they have all been born in
 19 the world of men in the families of kings; their armies are
 numerous indeed: oppressed by their weight, I am sinking
 downward; do ye, O ye thirty gods, devise how tranquillity
 may be attained for me.

The birds spoke.

- 20 "Then the gods descended with portions of their glory from
 heaven to earth, to benefit the creatures and to alleviate the
 21 burden of the Earth. Dharma himself relinquished the
 glory which is innate in the body of Indra, then was born
 22 of Kuntí the resplendent raja Yudhishthira; Váyu relin-
 quished his might, then was born Bhíma; and from the half
 of Indra's power was born Dhananjaya, the son of Prithá;
 23 Yama's two sons, resembling Indra in form, of glorious dignity,
 were born of Mádrí. Thus the adorable Indra became incar-
 24 nate in five forms. His auspicious wife was born as Krishná
 25 from Agni: she, Krishná, is the wife of Indra alone, and of no
 one else. The lords of ascetics can even multiply their bodies.
 26 "Thus the fact of her being one wife to five men has been
 explained to thee; be it heard how Baladeva went to the
 Sarasvatí."

CANTO VI.

Baladeva's brahmanicide.

*The Birds explain the third question—Baladeva, in order to
 avoid siding with the Pándavas and Kauravas, went to the Ratnata
 forest—Overcome by intoxication, love, and the influences of the
 place, he killed Síta for not saluting him—To expiate that sin
 he undertook the pilgrimage.*

The birds spoke.

- 1 The plough-armed Rúma, knowing the perfect affection of
 Krishná for Arjuna, deliberated much—"Can what has been
 2 done be better done? Without Krishná, assuredly, I will not
 go near Duryodhana; or how, siding with the Pándavas, shall

“Therefore I will go neither to Arjuna nor to king Duryodhana. I will myself bathe myself at holy bathing places, so long as it conduces to the ending of the Kurus and Pāṇḍavas.”

Having thus taken leave of Kṛishṇa, Arjuna and Duryodhana, the descendant of Sūta, surrounded by his army, went to Dvārakā. Arriving at Dvāravatī, which was thronged with glad and well-fed citizens, Rāma Halāyudha drank a draught at the holy bathing places, which are to be visited in future. Having drunk his draught, he then marched to the flourishing park of Raivata,* taking with him the intoxicated Apsaras-like Revatī. Encircled by a bevy of maidens, the hero went on, intoxicated, stumbling in his walk. And he saw a forest, fascinating, beyond compare, loaded with the fruits and flowers of every season, thronged with troops of monkeys, sacred, dotted with clumps of lotus-flowers, a great forest abounding in pools. Listening to the copious, pleasure-inspiring, love-soft, beautiful, ear-delighting, melodious songs poured forth from the mouths of the birds, he saw the trees there, loaded with the weight of the fruits of every season, bright with the blossoms of every season, rendered resonant by the birds;—mango trees, hog-plums,† kāmaringas,‡ coconuts, and tindaka trees,§ and little bel

* A mountain near Dvārakā in Gujrat. The woodland scene described seems to be a fanciful one, compounded from the author's observations everywhere.

† Amrataka, the Hog-plum, *Spondias mangifera*; the modern *amra*. It is both wild and cultivated. I give the botanical names, from Hooker's Flora of British India, of all except the most common, as many of the trees have no English names, and are better known by these names: but there can be no doubt that the various species in a genus are not always distinguished, and that the Sanskrit names are sometimes as much generic as specific. The descriptions are taken from Roxburgh's Flora Indica, Edn. Clarke, 1874, from Oliver's Indian Botany, 1866, and from Firminger's Manual of Gardening for India.

‡ Bharya, *Averrhoa carambola*, the modern *kāmanga*. A garden tree.

§ I do not find *tindaka* in Prof. Monier-Williams' Dictionary: *tindaka* occurs in verse 14. The late Rev. Dr. Banerjee, in a translation he began, translates it *Ebony*, which is *Diospyros melanoxylon*, the modern *tindu*. It is a large tree, growing in most woody mountainous parts of India.

14 are *Pongamia*,† *Pongamia*,‡ *Albizia*,§ Jack-trees,¶ and
 key-jack trees,¶ plantain trees, and very ornamental
 dan trees,** and párávata trees,†† kankola trees,‡‡ náline
 14 tree §§ docks,||| marking-nut trees,¶¶ emblic myroba-

* *A' raka*. I do not find this in the Dictionary. Bilva, the Bel or Bengal
 Quince *Eugl. marmelos*; the modern *bel-phul* and *ś'ri-phal*. Both wild and
 cultivated. It bears panicles of large white flowers, which are used in
 worship.

† *Jira*, Camin, *Cuminum cyminum*; the modern *jira*; this is a slender
 cultivated annual. *Jira* also means *Panicum miliaceum*, Roxb., the modern
cheena, which is a cultivated cereal from 2 to 4 foot high. (Roxb., p. 104.)
 Neither seems appropriate.

‡ *Dádima*, the Pomegranate, *Punica granatum*; the modern *dárim* or
dálim. A cultivated tree in India.

§ *Vija-páraka*, Citron, *Citrus medica*, the modern *nebu*. A cultivated tree
 in India.

¶ *Panasa*, the Jack or Jack-fruit tree, *Artocarpus integrifolia*; the modern
kánthil. A cultivated tree. (Roxb., p. 633: Oliver, p. 272: not in Hooker).

¶ *Lakuch*, the Monkey jack, *Artocarpus lacucha*; the modern *dephul*. A
 garden tree. (Roxb., p. 634; Firminger, p. 188; not in Hooker).

** *Nípa*, *Anthocephalus cadamba* (*Nuclea cadamba*, Roxb.); also *kadamba*,
 the modern *kadam*. A garden tree, highly ornamental with its large, globular,
 beautiful orange-coloured heads of flowers, and very useful from its extensive
 close shade (see Roxb., p. 172).

†† *Párávata*: the Dictionary says this is *Thespyros embryopteris* (*glutinosa*,
 Roxb.), which is the modern *adh*: but this tree is also *tinduka*, which occurs
 in the next verse, and *tinduka* has occurred in verse 12. *Párávata* means
 also a dove or pigeon, and has been corrupted into the Bengali *párá*; might
 not *párávata*, the tree, be corrupted into the Bengali *peyará*, which means the
Gnava, *Paidium guyana*?

‡‡ *Kankola*. I do not find this in the Dictionary. Read *kun kállán* for
kankolá? *Kau'kella* is given as the *Asok*, *Saraca indica* (*Jonesia asoka*,
 Roxb.), but this occurs in verse 15.

§§ *Nalina*. Dr. Banerjee translates this as the Indigo plant, but Prof. Mo-
 nier-Williams says *nalina*, neut., is the Indigo shrub, *Indigofera tinctoria*; while
nalina, masc. as here, is the *Carissa carandas*; but the latter occurs in the
 next verse

||| *Amla-vetasa*, the Dock or Sorrel, as Prof. Monier-Williams gives it.
 The Dock is *Rumex vesicarius*, Roxb. The Sorrel is *Oxalis corniculata*, Hooker
 (see Oliver, pp. 181 and 280).

¶¶ *Bhallátaka*, the Marking-nut tree, *Bomoeocarpus anacardium*, the Bengali

lana,* and gab trees† bearing large fruits, almond trees,‡
 karamcha trees,§ yellow myrobalans,|| beleric myrobalans,¶
 15 Ha, Yadu's descendant, saw these and other trees, and a 80 aso-
 16 kas,** punnagas.†† screw-pines,‡‡ and vakulas,§§ c'amp kas,|||

bhela. A tree, growing in all the mountainous parts of India, with large panicles of small greenish yellow flowers. (Roxb., p. 268.)

* A'malaka, the Emblic Myrobalan, *Phyllanthus emblica*, the modern *amla* (Roxb., p. 284 and Oliver, p. 279). I do not find it in Hooker. *Emblia officinalis* is an earlier name.

† Tinduka, *Diospyros embryopteris* (glutinosa, Roxb.), the modern *gab*. It is a tree common in Bengal, and among the mountains in the Circars. Its fruit is as large as a medium-sized apple.

‡ In'guda, the Almond tree, *Terminalia catappa*, the modern *badam*. A beautiful large tree, growing everywhere.

§ Karamcha, *Carissa carandas*, the modern *karamcha*. A common small tree, with beautiful, white, jasmine-like flowers.

|| Haritaka, the Yellow or Ghobulic Myrobalan, *Terminalia chebula*; a large forest tree.

¶ Vibhitaka, the Beleric Myrobalan, *Terminalia belerica*, the modern *lithera*; a large forest tree.

** A'soka, the Asok, *Saraca indica* (*Jonessia asoka*, Roxb.). A middling-sized, very handsome, garden tree, with large, globular bunches of rather large flowers. The flowers are of a beautiful orange colour when they first expand, and gradually change to red, forming a variety of beautiful shades; they are fragrant during the night. (Roxb., p. 312.)

†† Punnaga, *Bottleria tinctoria*, (Roxb. and Oliver). It is still called *punnag*. I do not find it in Hooker. A tree, a native of Coromandel.

‡‡ Kotski, the Screw-Pine, *Pandanus odoratissimus*, (Roxb. and Oliver), the modern *keard*. A large shrub, with panicles of large white, sheath-like leaves, enclosing bundles of closely-packed minute flowers. "It is the tender white leaves of the flowers, chiefly those of the male, that yield that most delightful fragrance, for which they are so universally and deservedly esteemed; for of all the perfumes in the world it must be the richest and most powerful." (Roxb., p. 707.)

§§ Vakula, *Mimusops elengi*, the modern *bakul*. A tree, commonly cultivated, with flowers middle-sized drooping, white and fragrant; but Firminger says they are small, pale-green. (Roxb., p. 318; Hooker, p. 458; Firm., p. 400.)

||| C'ampaka, *Michelia champaca*, the modern *champak* or *champak*. A garden tree with large yellow delightful fragrant flowers.

saptaparna,* karpikāra,† and Spanish jasmīna,‡
 pārijāta trees,§ kovidāra,|| mandāra,¶ and jujuba
 17 trees,** delightful Bignonia trees†† in blossom, and
 devdār trees,‡‡ sāl trees,§§ palmyra palms,||| and ta-

* Saptaparna, *Alstonia scholaris*. An over-green tree growing in the drier forests of India.

† Karpikāra, *Pterospermum acerifolium*, the Bengali *kanak-champa*. A Himalayan tree, but also grown in gardens. It has very large, pure white, fragrant flowers.

‡ Mālātī, the Catalonian or Spanish Jasmine, *Jasminum grandiflorum*, the Bengali *jālī* or *chameli*, Hindustani *chambeli*. It is a spreading garden shrub with graceful pinnate foliage and middling-sized white fragrant flowers, which retain their odour when dried and are much used for perfume. (Firm., p. 518). Mālātī also means the Clove-scented Echites, *Aganema caryophyllata* (*Echites caryophyllata*, Roxb.), now called *mālātī*, which is a climbing shrub, with bay-like leaves and sprays of middling-sized fragrant white flowers. (Roxb., p. 245; Firm., p. 518.)

§ Pārijāta, *Erythrina indica*. A large tree growing all over India, with racemes of numerous large bright scarlet flowers. This tree is generally called *mandār* now.

|| Kovidāra, *Bauhinia variegata*, the Bengali *rakta-kanchan*. A garden tree with large reddish-purple flowers.

¶ Mandāra. Prof. Monier-Williams says this is *Erythrina fulgens*, but I do not find it in Hooker or Roxburgh. May it be *E. stricta*, which grows in the Western Peninsular and much resembles *E. indica*? In Bengal *E. indica* is now generally called *mandār*.

** Badara, *Zizyphus mucronata* (*jujuba* or *scandens*, Roxb.), the Bengali *kul*, the Hindustani *ber*. A small tree with fruit of the size of a large cherry.

†† Pātala, *Bignonia suaveolens*, Roxb., the modern *pārīl*. I do not find it in Hooker. A tree, with large, exquisitely fragrant, dark dull crimson flowers. It blossoms during the hot season. Prof. Monier-Williams calls it the Trumpet-flower tree, but I do not find this name in any of the Botanical books I have consulted.

‡‡ Deva-dāru, *Pinus deodara*, Roxb., the modern *devdār*. I do not find it in Hooker. A great tree, native of the mountains north of Rohilkhand. No species of pine is native in the Peninsula (Oliver, p. 294); this tree therefore is quite out of place in this Gujarat scene.

§§ Sāla, the Sāl tree, *Shorea robusta*, the modern *sāl*. An immense timber tree.

||| Tāla, the Palmyra Palm, *Borassus flabelliformis*, Roxb., the modern *tāl*. Not in Hooker. Fans are made from the large fan-like leaves.

18 *Amias*,* *Kimpukaa*,† and fine *vanjula* trees‡ :—inhabited by
Chakora,§ and woodpeckers, shrikes,|| and parrots, koils,¶ and
 19 sparrows, green pigeons,** and *jivajivaka* pheasants,†† by *priya*-

* *Tamala*. Prof. Monier-Williams says this is *Garcinia canthochymus* (*Xanthochymus pictorius*, Roxb.); this is a tree, a native of the mountainous districts in India. But Roxburgh says the *Tamala* is *Diospyros cordifolia*, which Hooker unites with *D. montana*; this is a common tree.

† *Kimpuka*, *Butea frondosa*, the Bengali *palish*. Oliver calls this tree the *Dhak*, (p. 195), but I do not find this name anywhere else. It is a common tree, with handsome, irregular, orange-red flowers in racemes which are covered with a soft greenish purple down. (Roxb., p. 540.)

‡ *Vanjula*, *Ougenia duthongioides* (*Dalbergia oojimensis*, Roxb.). A tree with racemes of numerous, rather small, very pale rose-coloured flowers, somewhat fragrant.

§ *Chakora*, *Circus chukor*. The *Chakora* is said in Prof. Monier-Williams' Dictionary to be the Greek partridge, *Perdix rufa* or *Tetrao rufus*, but the Greek partridge, *Circus aquatilis*, is a different species, inhabiting Europe, from the *chakora* the Asiatic species. The *chakora* is found in the Himalayas and the other northern ranges. It is always a bird of the hills, and does not occur in Gujarat, where this scene is laid (Jerdon's Birds of India, Edn. Godwin-Austen, Vol. II. p. 564; Hume and Marshall's Game Birds of India, Vol. II, p. 33). *Tetrao rufus* is the name Linnæus gave the European bird. *Perdix rufa* seems, from the edition of his works in the Bengal Asiatic Society's Library, to be an earlier name. There are other partridges in the plains of India, *Ortygornis guttata*, &c., but I do not think the reference can be to them, for the writer seems to be mentioning birds inhabiting the Himalayas; see the note on the *Jivajivaka* pheasant, below.

|| *Bhringa-rāja*. Prof. Monier-Williams translates this, Malabar shrike, *Lanius malabaricus*. This bird stands in Jerdon as *Edolius malabaricus*, and is, I am informed by Dr. J. Scully, a king-crow. Another bird may be meant, the Malabar Wood-shrike, *Tephrodornis sylvicola*, but, as the writer seems to be referring to birds found near the Himalayas, *bhringa-rāja* may mean any kind of shrike, almost every kind of which is common throughout the greater part of India. (Jerdon, Vol. I, p. 400).

¶ *Kokila*, the Koil, *Eudynamis orientalis* (Jerdon, Vol. I, p. 342).

** *Harita*, the Green Pigeon, probably the Bengal green pigeon, *Crocopus phamiopterus*, or the Orango-breasted green pigeon, *Osmotreron bicincta*. The Southern green pigeon, *Crocopus chlorogaster*, and the Green imperial pigeon, *Carpophaga sylvatica*, are not found near the Himalayas.

†† *Jivajivaka*. Prof. Monier-Williams gives the synonyms *jiva-jiva* and *jivanjiva*, and explains the word as a kind of bird supposed to be a pheasant,

putra, and pied-crested cuckoos,† and by various other birds
20 warbling pleasingly and very melodiously :—and the lakes
beautiful and placid, crowded on all sides with the lotus
water-lilies,‡ and lotuses,§ and the brilliant blue water-

or the chakor. As the chakor is mentioned already, it must have the first meaning. Taking it to be a kind of pheasant, I would suggest that it is the Cheer Pheasant, *Phasianus Walliichi*. The Sanskrit name looks like an onomatopoeious one, and the cry of this bird is "something like the words *chir a pir, chir a pir, chir chir, chirwa chirwa*." Cheer is the native name. The bird is found in Garhwal and Kumaon and the neighbouring country, and inhabits the middle slope of the Himalayas (Hume and Marshall, Vol. I, p. 169; Jordon, Vol. II, p. 537). If this bird be a pheasant, it is clear the writer is mentioning, not the fauna of Gujarat, but of the country near the Himalayas for it appears from Hume and Marshall, and Jordon, that no pheasants are found in India except in the Himalayan and Indo-Burmese mountains and forests.

* Priya-putra. I do not know what this bird is. The name affords no indication.

† U'tuka, the Pied-crested Cuckoo. Prof. Monier-Williams says the bird is *Cuculus melanoleucus*, but I find no such name mentioned in Jordon. It is the *Coccyzus melanoleucus* of Jordon (Vol. I, p. 339), which he says is called chatak. It is found all over India.

‡ Kauri, the Lotus water-lily, *Nymphaea lotus* (Oliver, p. 156). There seems to be some confusion in distinguishing between the Sanskrit names for the lotus and the water-lilies, and I would attempt a solution in this and the following notes.

Of the water-lilies, *Nymphaea*, large water-herbs with leaves and flowers floating on the surface, there are 2 species common in India, viz., *N. lotus*, the Lotus water-lily, and *N. stellata*, the Blue water-lily.

N. lotus has leaves 6--12 inches broad, and flowers 2--10 inches broad, white, rose, or red. This species combines Roxburgh's *N. rubra* and *N. edulis* (*esculenta*). Its Sanskrit name is *kumud*, and probably *amba-ja*; the red variety is *raktotpala*. It closes during the day and opens at night.

The latter species, *N. stellata*, has flowers 1--10 inches broad, slightly odorous. It comprises 3 varieties, (1) *cyanea* (*N. cyanea*, Roxb.), flowers medium-sized, blue; (2) *parviflora*, flowers usually smaller, blue; (3) *versicolor* (*N. versicolor*, Roxb.), flowers larger, white, blue, purple, or flesh-coloured. The blue-flowered *N. stellata* is called *indivara*, *utpala*, *kusakaya* and *nilotpala*. (Hooker, Vol. I, p. 114; Roxburgh, p. 427.)

§ Pappadika, the Lotus or Sacred Lotus, *Nelumbium speciosum*. This is the only species of *Nelumbium* in India. It is a large erect water-herb with its

21 lilies,* with water-lilies,† and lotuses;‡ and thronged with
 kādamba geese,§ and ruddy shieldrakes|| and water-fowl,¶
 22 with kāraṇḍava ducks,** pelicans,†† geese,‡‡ tortoises, and

leaves and flowers raised high above the water. Its leaves are peltate, cupped, 2—3 feet in diameter. The flowers are 4—10 inches broad, white or rose-red. Its Sanskrit names are *kumala*, *nalini*, *pad-mini*, *puṇḍarīka*, *sarasi-ja*, and *sahasra-patra*. The flower is *padma* and *punka-ja*. The red variety is *bokanada* and *tāmarosa*. Roxburgh says the white variety is called in Sanskrit *śitāmbu-ja*, and the red variety *raktapala*; but these names more properly designate the white and red varieties of the water-lily (*Nymphaea*), and Prof. Monier-Williams translates them so. The Lotus opens during the day and closes at night (Hooker, Vol. I, p. 116; Oliver's Indian Botany, p. 156; Roxburgh, p. 450.)

* Nilotpala, the Blue water-lily, *Nymphaea stellata*, see note ‡ on *kumud*, *supra* p. 29.

† *Kubāra*. Prof. Monier-Williams says this is the White osulent water-lily, *Nymphaea lotus*, but Roxburgh assigns it to his *N. cyanea*. Can it mean the rose-coloured variety of the *N. lotus* or *stellata*? See note ‡ on *kumud*, *supra* p. 29.

‡ *Kamala*, the Lotus, *Nelumbium speciosum*; see note § on *puṇḍarīka*, *supra* p. 29. But there must be some difference between the two.

§ *Kādamba*, a kind of goose with dark grey wings (*kala-hansa*), so Prof. Monier-Williams. It seems to be the Grey Lag-Goose, *Anser anserus*, which is called *kar-hāns* in Behar. (Hume and Marshall, Vol. III, p. 55; Jerdon, Vol. II, p. 779.)

|| *C'akravāta*, the Ruddy Shieldrake or Brahmany Duck, *Canarca rutila*. *Anas casarca* is the Linnæan name. (Hume and Marshall, Vol. III, p. 125; Jerdon, Vol. II, p. 791.)

¶ *Jala-kukkṇa*. This is probably the Water-hen, *Gallinula chloropus*, commonly called the *jāl-murghi*, which means the same. (Jerdon, Vol. II, p. 718.)

** *Kāraṇḍava*, a kind of duck; also called *karāṇḍa*. I would suggest that this is the Common Teal, *Querquedula crecca*, which is now called *kerra* in the N. W. Provinces, and *kardo* in Sindh. (Hume and Marshall, Vol. III, p. 305; Jerdon, Vol. II, p. 806.)

†† *Plava*. Prof. Monier-Williams translates this as pelican, *Pelecanus fuscicollis*; but I do not find any such species in Jerdon. It may be the Grey pelican, *Pelecanus Philippensis*, which is the most abundant species in India. (Jerdon, Vol. II, p. 858.)

‡‡ *Hansa*. This is of course general, and means any kind of geese or duck.

diver,* thronged with these and other birds swimming in the water all around.

23 So gazing on the delightful forest, Sauri accompanied by the
maidens gradually proceeded onwards to an incomparable
24 bower of creepers. There he saw brahmans, deeply read in
the Vedas and Vedāngas, belonging to the families of Kuśika,
25 and Bhṛigu, Bharadvāja, and Gotama, and brahmans sprung
from various families, all eagerly listening to the tales,
26 seated on large outer garments made of the hide of the black
antelope, and on the kuśa grass and on kuśa-grass seats; and
27 Sūta (their bard) in the midst, reciting glorious tales of the
olden times, based on the deeds of the first Surarshis. Seeing
28 Rāma, whose eyes were red with drinking, all the brahmans,
perceiving he was intoxicated, rose up in haste, saluting the
29 plough-bearer, except that scion of the bards. Then filled with
rage, the mighty plough-bearer, who caused all the Dānavas
to quake, rolling his eye, smote Sūta.

30 When that bard was slain while repeating the words of the
Veda, all those brahmans, clad in black antelope skins, depart-
31 ed from the wood. And the plough-armed hero, perceiving
himself disregarded, thought, "This is a very grievous sin
32 that I have committed; for since I have come here to a
brahmans' abode and have slain Sūta, these dvijas perceiving
33 me have all departed. And my body has a disgusting odour,
as it were of blood, and I perceive that I am condemned as
34 a brahmanicide. Fie on my rage, and the wine, my arrogance,
my cruelty! Possessed by them, I have committed this most
35 grievous sin. To expiate it I will perform a twelve-year vow,
making the confession of my deed the uttermost penance.
36 This then is the pilgrimage which I have now undertaken; I
37 will go to the Pratilomā Sarasvatī itself." Hence he, Rāma,
went to the Pratilomā Sarasvatī.

Next listen to this reference to the story of the Pāṇḍaveyas.

* Madga, a kind of diving bird. It is probably the Little Grebe, *Podiceps Philippensis*, commonly called *dab-dab* from its inveterate diving. (Jerdon, Vol. II, p. 822.) But it may be the Bald Coot, *Fulica atra*, which is also a ready diver (*id.*, p. 715.)

Canto VII.

The Birth of the Sons of Draupadī.

The Birds explain the fourth question—King Haris-candra incurred Viśvāmitra's anger, and to appease him gives up to him his kingdom and all his wealth—Viśvāmitra ill-treats the queen, and ſee Viśve Devās censure him for his brutality—He curses them to be born as men, but exempts them from marriage—They were born as the five sons of Draupadī, and died young.

The righteous birds spoke.

- 1 There lived formerly in the Tretā Age a most exalted Rājār-
- shi named Haris-candra, virtuous in soul, a ruler of the earth,
- 2 brilliant in fame. No famine, nor sickness, nor untimely death
- occurred among men, nor did the citizens delight in evil, while
- 3 he ruled as king; nor, further, did the people become impropr-
- ous through wealth, valour, austerities or spirituous liquors;
- nor were any females born who failed to reach womanhood.*
- 4 And he, of mighty arm, when once chasing a deer in the
- 5 forest, heard women repeatedly crying, "save us"! The king,
- giving over the deer, called out "fear not! who is this per-
- 6 verse being that, under my rule, behaves with injustice?" At
- this interval also the Raudra Vighna-rāj, the opponent of every
- 7 undertaking, who was following that cry, deliberated:—"This
- Viśvāmitra, full of heroism, undertaking incomparable austeri-
- ties, keeping a vow, is mastering the sciences of Śiva and
- others, which have not been perfected before. Those sciences
- 8 being mastered by this man, who governs his mind in patience
- and silence, are verily lamenting, afflicted with dread. How
- 9 can I manage this? Glorious is *this* noblest of the Kāṇṣika
- family; I am much weaker than he: these terrified sciences
- are thus bewailing: it appears to me difficult, to be accom-
- 10 plished. Now this king has come in my way, calling out
- repeatedly 'fear not!'; into him indeed entering, I will speedily
- accomplish my desire."
- 11 Then the king possessed by that Raudra Vighna-rāja, who had
- thus taken counsel with himself, uttered this speech in anger:—

* An allusion to infanticide?

12 "Who is this wicked man that kindles fire in the corner of his
 garment, when I the lord am present, gleaming with the
 13 glowing splendour of my power? He to-day, pierced in every
 limb by my arrows, which in their flight from my bow illumine
 the other regions of the sky, shall enter upon a long sleep."
 14 Thereupon Viśvámitra having heard the king's speech was
 enraged: and, when that great Rishi was enraged, those
 15 sciences perished in a moment. The king moreover, seeing
 Viśvámitra, rich in austerities, being terrified, suddenly trem-
 16 bled exceedingly like the leaf of the peepul tree.* When the
 Muni exclaimed, "wretch!" and "stand!"; then the king fall-
 17 ing prostrate in reverence addressed him:—"O adorable lord!
 this is my duty! I have committed no fault! Deign not O
 Muni! to be angry with me, who am engaged in my duty.
 18 A king, conversant with his duties, must give gifts, and
 must afford protection, and lifting his bow must wage war,
 according to the Dharma-sāstras."

Viśvámitra spoke.

19 "To whom, O king, must thou give gifts, whom must thou
 protect, and with whom must thou wage war? Speedily
 declare this, if thou fearest unrighteousness."

Hariś-chandra spoke.

20 "I must always give gifts to brahmins principally, and to
 others who are straitened in their means; I must protect those
 in fear; I must make war with enemies."

Viśvámitra spoke.

21 "If your highness, a king, duly regards the duties of kings—I
 am a brahman desirous of a reward, let the desired fee be
 given me."

* *Ficus religiosa*. The leaf, which varies from 2½ to 5½ inches in length
 and almost the same in breadth, is ovate-cordate, and has a long slender apex
 (acumen) 1 to 2 inches long. It has a round flexible stalk 2 to 3 inches long,
 which is twisted so as to make the inner surface of the leaf face outwards
 from the branch. The leaf hangs downwards by the long stalk, with its
 inner surface, which is slightly concave, facing outwards, and thus catches
 the lightest breeze.

The birds spoke.

- 22 The Raja, having heard this speech with gladdened soul, deemed himself as it were born anew, and addressed the sage
23 of the Kauṣika race: "Be it declared, adorable sir! what, free from doubt, I must give thee; consider it as already given,
24 albeit most difficult to be obtained, whether gold or money, son, wife, body, life, kingdom, city, good fortune—whatever is the desire of my own soul."

Viśvāmitra spoke.

- 25 "O king! this present has been accepted, which thou hast given: first, however, bestow the fee appertaining to the Rāja-sūya sacrifice."

The Raja spoke.

- 26 "O brāhman! I will indeed give your honour that fee. Choose, O chief of the dvijas, whatever present thou desirest."

Viśvāmitra spoke.

- 27 "Give me this earth, with its ocean, and with its mountains, villages and towns; and thy entire kingdom, O warrior, with
28 its multitude of chariots, horses, and elephants; also thy treasury and treasure; and whatever else thou possessest, excepting
29 thy wife, and son and body, O sinless one! and *excepting* thy virtue, which, O thou that knowest all the virtues, follows its possessor when he moves. What need for me to say more? Let all this be granted me."

The birds spoke.

- 30 With gladdened mind the king, unperturbed in countenance, having heard the Rishi's speech, joining his hands respectfully replied, "So be it!"

Viśvāmitra spoke.

- 31 "If all thy property is given me, thy kingdom, the earth, thy army, thy wealth,—whose is the lordship, O Rājarshi! when I the ascetic am seated in the kingdom?"

Haris-candra spoke.

- 32 "At what time I have yielded up the earth to thee, O brāhman! at that time thou, Sir, art the owner? how much more now the king."

Vivámitra spoke.

- 33 "If O king! the whole earth has been given me by thee,
 thou must deign to depart from the realm where I hold sway,
 34 unfastening all thy ornaments, such as thy waist-band and
 every thing else, and clothing thyself with the bark of trees,
 together with thy wife and son."

The birds spoke.

- 35 Having said "So be it!" and having so done, the king started
 to go, in company with his wife Saivya and his young son.
 36 Then he addressed the king, having obstructed the road as
 he was moving—"Where wilt thou go, without giving me the
 fee appertaining to the Rája-súya sacrifice?"

Hariś-candra spoke.

- 37 "Adorable Sir! this kingdom has been given thee free from
 adversaries: these *our* three bodies, O Brahman! are all that
 remain to me this day."

Viśvámitra spoke.

- 38 "Nevertheless thou must assuredly give me the sacrificial fee;
 a promise unfulfilled, especially to brahmins, proves injurious.
 39 As long as brahmins delight, O king! in the Rája-súya sacri-
 fice, so long indeed must the fee for the Rája-súya sacrifice be
 40 given. After making a promise, one must bestow the gift;
 and one must fight against assailants; so too the afflicted must
 be protected; thus hast thou already agreed."

Hariś-candra spoke.

- 41 "Adorable Sir, I have nought at present; I will give thee
 the fee after a while: and show me favour, O Brahmarshi!
 bearing in mind noble behaviour."

Viśvámitra spoke

- 42 "What length of time must I wait for thee, O guardian of
 men! Tell me speedily, or the fire of my curse shall con-
 sume thee."

Hariś-candra spoke.

- 43 "In a month will I give thee the fee-money, O Brahmarshi! At
 present I have no means; deign to grant me *this* permission."

Viśvámitra spoke.

"Go, go, O noble king; observe thy duty; and may thy way be auspicious! May there be no enemies!"

The birds spoke.

45 Permitted to go, the king departed; his queen, who was
46 unused to walk afoot,* followed him. Seeing that most noble
king departing from the city with his wife and son, the citizens
raised a cry and followed the king, *exclaiming*--

47 "Alas, O master! why leavest thou us, who are afflicted
with continual sufferings? Thou, O king, art devoted to
righteousness, and thou art the benefactor of the citizens.
48 Lead us also, O Rájarsbi! if thou regardest righteousness.
Stay a moment, O king of monarchs! Our eyes as bees drink†
49 thy lotus-like mouth. When again shall we behold thee, who,
when thou goest forth, art preceded and followed by kings?
50 Here is thy wife, holding her young son in her hand, following
thee, before whom, when thou goest forth, go thy servants seated
51 on elephants! Here goes to-day walking afoot the king
of monarchs, Haris-candra! Alas, O king, what will thy
52 very youthful, beautiful-browed, soft-skinned, fine-nosed face
become, when injured by the dust on the road? Stay, stay,
53 O best of kings, observe thy own duty. Mildness is a very
noble virtue, especially among kshatriyas; what need have we
of wife, what need of children, or of wealth, or of grain,
54 O master? Abandoning all this, we have become mere
shadows of thee. Alas master! alas Mahárájá! alas, O lord!
55 why dost thou abandon us? Where thou art, there indeed
will we be. That is joy, where thou indeed art. That is our
city where thou art. That is Svarga where thou, our king,
art."

56 Having thus heard the citizens' address the king, overwhelmed
with grief, stood then in the road through very compassion for
57 them. Still Viśvámitra, seeing him distressed by the citi-
zens' exclamations, approaching him, with eyes rolling in anger

* Read *padbhyám* for *padbhyám*.

† Better *pidama* for *pidama*, let us drink?

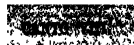
and impatience, spoke: "Fie on thee, vile in thy conduct,
false, crooked in thy speech! who also, after giving me thy
kingdom, wishest again to withdraw it." The king thus roughly
accosted by him replied thus trembling, "I am going," and de-
parted hastily drawing his wife in his hand. Thereupon the
sage of the Kauśika family suddenly belaboured with a wooden
staff the very youthful toil-worried wife, as the king was
drawing her along. Seeing her thus beaten, the king Haris-
candra, oppressed with pain, exclaimed "I am going;" nor did
he utter aught else.

But then spoke five Viśve Devas full of pity, "This Viśvá-
mitra is very wicked; what worlds will he obtain, who has
nrooted this best of sacrificers from his throne? By whose
funeral ceremony further shall the soma juice expressed at
the great sacrifice be purified, by drinking which we shall
reach the exhilaration that is preceded by incantations?"

The birds spoke.

Having heard this their remark, the sage of the Kauśika race,
exceedingly enraged, cursed them "Ye shall all assume human
form!" And propitiated by them, the great Muni added, "Al-
though in human form, ye shall have no offspring. There
shall be neither marriage of wives for you, nor hostility: freed
from love and anger ye shall become gods again." Thereupon
those gods descended to the mansion of the Kuru with their
own portions; they were born of the womb of Draupadī as the
five grandchildren of Pāṇḍu. Hence the five heroic Pāṇḍa-
veyas did not take to themselves wives, through the curse of
that great Muni.

All this has been declared to thee with reference to the tale
of the Pāṇḍaveyas. Thy four questions have been answered
in song. What else dost thou wish to hear?



CANTO VIII.

The Story of Haris-candra (continued).

Viśvámitra not satisfied demands further fees, and Haris-candra in desperation sells his wife and his son to a brahman and himself to a c'andála, and gives Viśvámitra all the price--Haris-candra earns his livelihood as the c'andála's servant at a burning-ground in the most abject state for a year--Then he sees a vision of his future transmigrations with a promise of happiness ultimately--His son is bitten by a snake, and the queen brings the corpse to the burning-ground--They recognise each other and bewail their misfortunes--Both resolve to immolate themselves on their son's funeral pile; but the gods interpose and restore his son to life--Dharma explains that he had personated the c'andála--Indra calls the king to Svarga, but he refuses to go without his faithful people--He, and his queen and people ascend to Svarga in perfect bliss.

Jaimini spoke.

- 1 Ye have declared this in order according to my questions: great is my curiosity regarding the story of Haris-candra.
- 2 Ah! passing great was the woe incurred by that magnanimous king; I trust he obtained a happiness fully commensurate, O bráhmanas!

The birds spoke.

- 3 Hearing Viśvámitra's speech the king moved on slowly, full of sorrow, followed by his wife Saivya with her young boy.
- 4 The king having reached the divine city* of Benares-- the choice of Śiva who pronounced that it was not to be enjoyed
- 5 by men. Distressed with sorrow, he travelled afoot with his compliant wife. On entering the city, he saw Viśvámitra
- 6 present. Seeing he had already arrived, Haris-candra bowed reverently and, joining his hands respectfully, addressed the
- 7 great Muni:--" Here is my life, and this is my son, and this is my wife, O Muni! Take that as the choicest arghya offering
- 8 with which thou shouldst quickly deal. Whatever else we should do, deign to excuse that."

* For *parim*, read *parim*.

Visvámitra spoke.

- 9 "Gone is the month, O Rájarsihi !; let my fee be given me, if thy word regarding the Rája-súya sacrifice be remembered."

Haris-candra spoke.

- 10 "O brahman, rich in fadeless austerities ! to-day the month will, in truth, be completed : await this half-day which remains, but not long."

Visvámitra spoke.

- 11 "Be it so, Mahárāja ! I will come again : unless to-day thou shalt make the gift, I will pronounce a curse on thee."

The birds spoke.

- 12 Thus having spoken the bráhman departed : and the Rája then took thought : - " How shall I give him the fee which has
13 been promised ? Whence *can I find* powerful friends ? Whence *can I get* wealth at this moment ? Blameworthy is
14 my present : how can I escape going downward ? How much more am I abandoning life ! To what region shall I, who am nothing, go, if I perish without having performed my promise ?
15 I shall become a robber of bráhmans, a worm, a wicked man, the vilest of the vile ; or I shall become a slave better indeed let me sell myself."

The birds spoke.

- 16 Then his wife in words broken with weeping answered the king, who was distressed, dejected, anxious, with downcast
17 face—" Leave off cure, O Mahárāja ; preserve thy truthfulness ; a man destitute of truth should be avoided like a burning-
18 ground. There is no higher righteousness, they say, for a man than this, namely, maintaining his truthfulness, O noble
19 man ! Oblations to consecrated fire, or study, or the whole circle of *good* deeds, such as liberality, &c., are fruitless in
20 him who speaks at random. Truthfulness is constantly declared in the Dharma-sútras to tend to the salvation of men of understanding ; and falsehood to the overthrow of men of
21 uneducated minds. A king named Kṛiti, after offering seven horse-sacrifices and a Rája-súya sacrifice, fell forthwith from
22 Svarga for falsehood. O king, I have given birth to a child—'

Thus having spoken she wept aloud. The king spoke as follows to her whose eyes were bathed in tears.

Hariś-candra spoke.

- 23 "Cease, lady, thy agitation; here stands thy boy; pray, speak what thou desirest to say, O thou who art graceful in thy gait!"

The queen spoke.

- 24 "O king, I have given birth to a child: the wives of good men bear fruit in their sons. Do thou therefore, being such a man, give me in exchange for wealth, and pay the brahman the fee."

The birds spoke.

- 25 Hearing this proposal, the king lost his senses; and on re-
26 gaining consciousness lamented, sorely grieved:—"Dire is this grief, O lady, that thou thus mentionest to me: is thy joyous
27 intercourse with me, wretch that I am, forgotten? Ah! alas! how couldest thou suggest this, O sweet-smiler. Repugnant
28 is this plan: how can I execute it?" Thus having spoken, the king, repeating the word "Shame! shame!" fell to the
29 ground overwhelmed by faintness. Seeing the king Hariś-candra prostrate on the earth, the queen full of sorrow, uttered these piteous words:—

The queen spoke.

- 30 "Alas! Mahārāja! from whom has come this evil thought, that thou, who art accustomed to coverings made of the hair
31 of the spotted deer, hast fallen on the bare ground? Here sleeps the king, my lord, on the ground,—he, by whom ten thousands of choice cattle and wealth were dispensed among
32 brahmanas. Ah! woe! what has this king done to thee, O brahman, that he, the equal of Indra and Vishnu, has been
33 reduced to a state of coma?" Having soliloquised thus, she, beautiful-hipped, fell swooning, crushed by the intolerable
34 great weight of her husband's misfortunes. The child seeing his parents lying thus helpless on the ground, being excessively hungry and very unhappy, spoke:—"Father, dear
35 father, give me some food; mother, mother, give me something

to say, "I have become dreadfully hungry, and the tip of my tongue is growing parched."

The birds spoke.

36 At this interval arrived Visvámitra great in austerities;
but, seeing Haris-candra lying on the ground in a swoon,
37 he sprinkled the king with water and addressed him thus:—
"Rise up, rise up, O supreme king; give me the fee I desire.
38 A debtor's misery increases from day to day." Then being
39 refreshed with the snow cold water, the king, recovering consciousness, and perceiving Visvámitra, again fell into a swoon,
40 and the Mani grew angry. The brahman, making the king recover, spoke:—"Let my fee be given me, if thou regardost
41 righteousness. By truth the sun sheds warmth; in truth the earth stands firm; truth in speech is the highest righteousness: Svarga is based on truth. Also a hundred horse-sacrifices and truth are placed in the balance--truth verily
42 outweighs the hundred horse-sacrifices. Otherwise what motive is there for my speaking thus peaceably to thee, base
43 one, evil-intentioned, and cruel, false in speech? Since thou art powerful as king, let this my kindly feeling be heeded. If
44 O king, thou shalt not give me the fee to-day, when the sun reaches the Western mountain, then I will assuredly curse thee."

Having spoken thus the bráhmaṇ departed; and the king
46 remained, weak with terror, fugitive, vile, indigent, harassed by the malicious and the rich. His wife again spoke thus—
47 "Let my proposal be complied with, lest consumed by the fire of his curse thou perish." But the king, thus urged
48 by his wife again and again, replied—"Lady, here without pity I proceed to sell thee; what even the malicious could not
49 do, that do I, if my voice be able to utter so hard a speech as this." Thereupon having so spoken to his wife, he went unnerved to the city and then, his throat and eyes impeded with tears, uttered this speech:—

The king spoke.

50 "Ho! ho! citizens, listen ye all to my word. Why do ye ask me, 'ho! who art thou?' I am mischievous, inhuman

51 ~~... a very cruel Brahman, or even more wicked than that~~
52 I, who will not yield up my life, am come to sell my wife. If
any of you has need of the desire of my life as a slave-girl,
let him speak quickly while I survive."

The birds spoke.

53 A certain aged bráhmaṇ approaching accosted the king—
"Deliver the slave-girl to me; I am a purchaser, paying
54 ready money. I have no little wealth, and my wife is very
young; she cannot perform the household duties; therefore
55 give me *this girl*. This wealth is proportionate to the skill,
age, beauty and disposition of thy wife: take it; deliver me
56 the maiden." When thus addressed by the brahmaṇ, king
Haris-c'andra's mind was lacerated with grief; nor did he
57 make him any reply. Thereupon the brahmaṇ binding up
the money in cash in the end of the king's back-cloth dress,
58 dragged off the queen, seizing her by the hair. But the
child Rohitáśya, who had a boy's side-locks of hair, and who
was clutching her dress with his hand, wept on seeing his
mother dragged away. ❀

The queen spoke.

59 "Loose, loose me, noble Sir! while I take a look at my boy.
A future view of him, kind Sir! will be difficult to get.
60 See! come my child to me thy mother thus sold into slavery.
Do not touch me, my royal child! I must not be touched by
61 thee now!" Then suddenly the boy seeing his mother dragged
along, ran to her crying "Mother!" with tear-soiled eyes.
62 The bráhmaṇ purchaser, seeing the child had approached,
kicked him with his foot; the latter, however, exclaiming
"Mother!" did not leave hold of his mother.

The queen spoke.

63 "Shew me favour, O master! and buy this boy. Although
purchased, I shall not be a diligent servant to thee, Sir,
64 when separated from him. Do thou in *this* way beam fa-
vourably on me unfortunate; unite me with my child, as a
cow with her calf."

The bráhmaṇ spoke.

- 65 "Take thou this wealth and give me the boy: the wages
of a man and woman have been fixed by those conversant with
the Dharma-śāstras at a hundred, a thousand, and a hundred
thousand *pieces*, and a price of ten millions by others."

The birds spoke,

- 66 Accordingly then he bound that money in the king's upper
garment, and taking the boy bound him close together
67 with his mother. Seeing them both, his wife and son, led
away, the king lamented sorely grieved, sighing deeply again
68 and again. "My wife whom neither the wind, nor the sun,
nor the moon, nor the populace formerly gazed on, here she
69 is, fallen into bondage. Here is my boy, who is sprung from
the Solar race, and whose hands and fingers are very young,
70 disposed of by sale. Shame on me, sorry fool that I am! Ah,
my darling! ah, my child, my pet! my impudent conduct,
base man that I am, has brought me into thralldom to fate;
yet I am not dead, ah shame!"

The birds spoke.

- 71 While the king was thus lamenting, the bráhmaṇ taking
them both disappeared hastily among trees, houses and other
72 high objects. Then Viśvámitra meeting the king, demanded
the wealth; Hariś-candra delivered that money to him.
73 Considering those riches, procured by the sale of the wife,
insufficient, Kauśika enraged addressed the sorrow-stricken
74 king. "O kshatriya, if thou deemest this a fitting sacrificial
fee for me; then behold thou quickly my supreme might,
75 arising from austerities well performed here, and from stain-
less bráhmaṇhood, and from my terrible majesty, and from
my perfect study."

Hariś-candra spoke.

- 76 "More will I give thee, adorable one; be pleased to wait
some time; at present I have nought; my wife has been sold,
and my young son."

Viśvámitra spoke.

- 77 "This fourth part that now remains of the day, O king, for
that I must wait; nought more must I say to thee."

The birds spoke.

78 So, having uttered the harsh pitiless speech to the supreme king, the angry Kauśika took the money and quickly departed.

79 When Viśvámitra had gone, the king, encompassed by a sea of fear and sorrow, after reflecting in every aspect, spoke aloud, with downcast face :—" Whatever man desires me for a slave, bought with money, let him speak quickly, while the sun yet shines."

81 Then advanced hastily the god Dharma, wearing the form of a c'aṇḍāla, foul-smelling, disfigured, uncouth, bearded, with projecting teeth, compassionate, dark in complexion, his belly pendulous, his eyes tawny and haggard, his pronunciation rude, and carrying a batch of birds, adorned with garlands taken from corpses, a skull in his hand, his face long, horrid to look at, talking much and often, surrounded by a pack of dogs, dreadful, a staff in his hand, hideous

The c'aṇḍāla spoke.

84 "I am an applicant to thee; tell me quickly thy own hire, at which, whether little or much, thou art to be acquired."

The birds spoke.

85 There gazing at him, such as he was, cruel-eyed, very coarse, muttering, very bad in disposition, the king asked "Who art thou?"

The c'aṇḍāla spoke.

86 "I am a c'aṇḍāla, known here in this greatest of cities as Pravira, famed as the slayer of those condemned to death, the gatherer of blankets from corpses."

Hariś-c'andra spoke.

87 "I should not wish to become the despicable slave of a c'aṇḍāla; better to be consumed by the fire of the curse rather than to be thrall to a c'aṇḍāla."

The birds spoke.

88 While he was so speaking, the great hermit Viśvámitra

arrived, his eyes rolling with anger and wrath, and said this to the king:—

Viśvámitra spoke.

- 89 "This c'andāla is ready to give thee no little wealth; why is not my full sacrificial fee paid me?"

Hariś-āndra spoke.

- 90 "Adorable descendant of Kuśika! I know myself to be sprung from the Solar race; how, though desirous of wealth, shall I go into bondage to a c'andāla?"

Viśvámitra spoke.

- 91 "If thou wilt not give me the c'andāla's wealth, obtained in exchange for thyself, at the fixed time, I will assuredly curse thee."

The birds spoke.

- 92 Thereupon the king Hariś-āndra, his life bound up in his anxiety, overcome with agitation seized the Rishi's feet, exclaiming-- "Be thou gracious! I am a slave; I am in suffering; frightened am I; and I am specially thy votary: shew me favour, O Brahmarshi! Deplorable is association with c'andālas. Instead of the balance of the money, I would be subject to thee indeed, O mighty Muni! thy agent in every matter, thy servant, obedient to thy will."

Viśvámitra spoke.

- 95 "If your honour is my servant, then, given by me to the c'andāla for a hundred millions of money, thou hast fallen into slavery."

The birds spoke.

- 96 When he had so spoken, the low out-caste then, glad in mind, giving that pelf to Viśvámitra, bound the king and led him, bewildered by blows of the staff, his senses utterly confused, grieved at his separation from his loved kindred, to his town.

- 98 Then king Hariś-āndra, dwelling in the c'andāla's town,

at morning, noon and evening sang this:—"My downcast
 girl seeing before her my downcast son, filled with grief,
 100 remembers me; *hoping* 'the king will free us both, by
 giving, when he has amassed wealth, more wealth than this
 to the bráhmaṇ.' She, fawn-eyed, does not know that I
 101 have done more wickedly. Loss of kingdom, abandonment
 of friends, sale of wife and son, and this c'aṇḍála-life that
 102 I have sunk to:—alas! a succession of misfortunes." Dwelling
 in this condition, he remembered unceasingly his beloved
 son and his soul-engrossing wife; deprived of all his pro-
 perty, and abject.

103 Now for some time king Haris-c'andra, as a servant to that
 man, became a gatherer of garments from dead bodies at the
 104 burning-ground, and was instructed by the c'aṇḍála, who
 gathered garments from dead bodies—"Stay here day and
 105 night on the look out for the arrival of corpses. This part
 is to be given to the king, and a sixth part is for the corpse,
 let three parts be for me, and two parts for thy wages."

106 Thus instructed he went to the mortuary house and to the
 southern quarter, where then stood in Benares the burning-
 107 ground, a place of horrible cries, frequented by hundreds of
 jackals, strewn with the garlands from corpses, foul-smelling,
 108 reeking with smoke, thronged by Piśác'as, Bhútas, Vetálas,
 Dákinis, and Yakshas, crowded with vultures and jackals,
 109 encompassed by packs of dogs, thickly strewn with heaps
 of bones, full of dreadful odours; pervaded with the cries
 of the friends of the various dead persons and with a terrible
 110 hubbub—"Ah! son!—friend!—ah! kinsman!—brother!—
 my child, dear to me now!—ah! husband!—sister!—mother!
 111 —ah! maternal uncle!—paternal grandfather!—maternal
 grandfather!—father!—grandson!—where art thou gone!
 —come, my kinsman!"; where was heard a great din of
 112 persons uttering such cries as these:—*a place filled with the*
 113 *sputtering of burning flesh, marrow and fat. Black half-*
burnt corpses, their rows of teeth just bursting into view,
grinned from amidst the fire, as if saying, 'This is the body's
 114 *final state!'* Here the fire crackled along rows of bones of

previous ages; and there was the sound of the wailing of the
 relations, which was caused by the merriment of the pa-
 115 kases.* There is heard a very loud and frightful sound,—
 as if at the close of the age,—of *Ibhútas*, *Votálas*, *Pisác'as*,
 116 *Ganas* and *Bákahasas* singing. Crowded with great heaps
 of buffaloes' ordure and cows' dung; and surrounded with
 high piles of the ashes derived therefrom, mixed with bones;
 117 darkened by the confusion of the crows among the many
 offerings, garlands and lamps; filled with many sounds, the
 118 burning-ground resembles *Naraka*.† The burning-ground
 reverberated with the fire-prognant, inauspicious yells of the
 she-jackals; it was impenetrable by reason of the terrific cries;
 very dire‡ with the close contagion of fear; and painful by
 reason of the sounds of lamentation.
 119 The king arrived there, unhappy, ready to grieve: "Ah
 servants, ministers, bráhmans! Where has that my kingdom
 120 gone. O Creator? Ah *Saivyá*! ah my young son! forsaking
 me, luckless one, through *Viśvámitra*'s fault they both, mine
 121 own relatives, have gone elsewhere." There revolving thus in
 his mind over and over again the words of the *c'andála*,
 dirty, uncouth in every limb, his hair long, mal-odorous, bear-
 122 ing a flag, armed with a club, somewhat resembling Death, and
 running hither and thither, exclaiming "This price has been
 123 obtained for this corpse, and shall I get it? This is mine,
 this is for the king, and this for the head *c'andála*;"
 the king, while running in all directions, and while alive,
 124 entered into another birth. Clothed in patched cloth made
 of old rags well fastened together; his face, arms, belly and
 feet covered with ashes from funeral piles and with dust;
 125 his hands and fingers smeared with various kinds of fat,
 oil and marrow; sighing; intent on satisfying himself by
 126 feeding on various corpses and water;§ his head dressed with

* A low caste.

† *Naraka*, the general name for hell or the place of torment; it is distinguished from *Pátála*, the lower regions.

‡ Read *bhaya* for *dhayam*?

§ The text *nánd-savodana-kṛtāhára* seems to be incorrect.

187 of birds and beasts; he sleeps not either by day
or by night, frequently exclaiming "ah! alas!" In this
manner passed twelve months as if a hundred.

One day that noble king wearied, separated from his kind-
188 red, and uncouth in form, being overpowered by slumber, fell
indeed into a dead sleep; and there on his pallet beheld a
189 great wonder:—Through the power of destiny, he had in
another body by diligent occupation at the burning-ground
190 given the guru his fee, and there was immunity from the infliction
of pain for twelve years. Then he saw himself conceived
191 in the womb of a pukkasa woman. Further the king, when
in that condition, considered thus—"Immediately I am
192 born, I will verily practice the duty of liberality." There-
upon he was born. Then as a pukkasa boy he was always
ready to perform the obsequies of the dead bodies in the
193 burning-ground. On his reaching his seventh year, a dead
bráhmaṇ was brought to the burning ground by the rela-
tives; then he perceived that the bráhmaṇ had been poor and
194 virtuous. But he, asking for his wage, despised the bráhmaṇs;
those bráhmaṇs mentioned there what Viśvámitra had done,--
195 "Do thou a deed most sinful, and vicious, O evil-doer; Hariś-
candra the king was formerly turned by Viśvámitra into
196 a pukkasa for breaking the slumber of a bráhmaṇ, by
the destruction of his merit." When he did not have patience
197 with them, they then in anger cursed him—"Go forthwith
thou vilest of men to terrible Naraka." Immediately upon
198 these words, the king still in his sleep saw Yama's mes-
sengers, bearing nooses, terror-inspiring. He saw himself
199 then seized by them and led off by force. Sorely afflicted,
exclaiming, "Alas now, O mother! O father!" he fell
200 into Naraka into a tub of oil. And he was torn asunder beneath
by saws and the edges of razors, and suffered pain in dense
201 darkness, feeding on pus and blood. He saw his dead self,
seven years old, in the form of a pukkasa. Day by day in
202 Naraka he is burnt and roasted in one place; he is afflicted
and shaken in another place; he is killed and torn asunder

in another place; in another he is made to melt away and
 143 blaze; in another place he is assailed with cold winds. He
 remained in Naraka one day, which was as long as a hun-
 dred years; so a hundred years there in Naraka are called by
 144 the demons. Thereafter cast upon the earth he was born as
 a dog, eating filth and vomited matter, and enduring cold
 145 and heat: in a month he died. Next he saw his body born
 as an ass, an elephant, a monkey, an ox, a goat, a cat, and
 a heron, a bull, a sheep, a bird, a worm, a fish, a tortoise, and
 146 a wild boar, a porcupine, a cock, a parrot, a maina,* and mo-
 tionless living objects, a snake and other corporeal beings.
 147 Day by day consumed with grief he saw the birth of one
 living being after another; a day was as a hundred years.
 148 A full hundred years thus passed with him there born among
 the lower creation. And the king saw himself born once again
 149 in his own race. While in that state, he lost his kingdom
 in dice-playing; and his wife was carried off, and his son too;
 150 and he sought the forest alone. There he saw a terrible
 ravenous lion approaching with open mouth, accompanied by a
 151 young elephant†; and again he was devoured, while ready
 to bewail his wife, 'Ah Śaivya! where art thou gone now,
 152 forsaking me here in misery?' Again he saw his wife with
 her son exploring him, 'Rescue us O Hariś-candra! What
 153 hast thou to do with dice-playing, my lord? Thy son has
 fallen to a lamentable condition, and so has thy wife Śaivya.'
 Then he no longer saw them, though running about again and
 154 again. And again he saw,—he the king was scouted in

* Ś'ārikā, a mainā. There are several kinds of mainas (or mynas). The
 best known are the Common maina *Acridotheres tristis*, which is a brown bird
 common throughout India, and the Nepal Hill maina *Eulocoea intermedia*,
 which is a black bird found along the lower ranges of the Himalayas. Both
 are commonly caged and learn to talk, but the latter attains much higher pro-
 ficiency. (Jerdon's Birds of India. Edu. Godwin-Aaston, Vol. II, pp. 325 and
 339). Prof Monier Williams says Ś'ārikā is *Grucuth religiosa* or *Turdus salica*.
 The former name is an old name of the Southern Hill maina (*E. religiosa*) and
 of the Nepal Hill maina (*E. intermedia*). (Id., Vol. II, pp. 337, 339). I
 do not find the second name in Jerdon.

† *Śurebha*; or a fabulous animal with eight legs, 'stronger than a lion.

- svarga; she poor thing was brought by force, with dishevelled
155 hair, stript of her garments, exclaiming 'Ah! alas! rescue
me!' in repeated cries. Then again he saw there through
156 Yama's ordainment—the dwellers in the sky are calling out,
'Come hither O king! Yama has been addressed by Viśvā-
157 mitra, O king, regarding thee.' Yama's servants, who bore
nooses of serpents, having thus spoken, lead away the prince
158 by force. Yama related Viśvāmitra's deed. At that point, how-
ever, his change which resulted from iniquity came to an end.
These were all his states of being which were revealed in sleep;
159 they were all experienced by him during twelve years. When
the twelve years were spent being brought forcibly by the
160 demons, he saw Yama in bodily shape. Yama addressed the
king, 'This anger of the high-souled Viśvāmitra is difficult
161 to be resisted. Kuṣṭhika will inflict even death on thy son.
Go thou to the world of men, and underge the remainder of
thy suffering. When thou art gone there, O supreme king!
162 thou shalt obtain happiness.' And when the twelve years
expired, the king, at the end of his misery, fell from the sky,
being thrust away by Yama's messengers.
- 163 And when fallen from Yama's world, he awoke through the
agitation of fear, exclaiming, "Alas! woe is me!" thinking
of the working of the corrosive substance in his wounds.
164 "In my sleep I have seen grievous woe, the end of which I
do not perceive: but have twelve years, as I have seen in
165 my sleep, gone with me?" he inquired with agitation of the
pukkāsas standing there. "No" replied certain of the by-
standers; and others said exactly the same.
- 166 Then the king grieved at hearing this, sought the gods
for refuge, ejaculating, "May the gods bestow blessings on me,
167 on S'aivya and on my child. Adoration to great Dharma!
Adoration to Krishna the creator, all-comprising, pure,
168 ancient, and immutable! Adoration to thee, O Vrihaspati!
and adoration to thee, Indra!"
- 169 Having uttered this prayer, the king employed himself in
the pukkāsas' occupation, in fixing the price of corpses, as
if again dead in memory. Filthy, matted-haired, black,

170 armed with a club, despondent was the king. No son, no
he, nor wife indeed, in the track of his memory; ruined in
energy was he through the loss of his kingdom; dwelling
then in the burning-ground.

171 To that place came his queen, bewailing, bringing her son
172 dead, for the boy had been bitten by a snake. "Ah my
4 darling! ah my son, my child!" thus she was oft exclaim-
ing; emaciated, pallid, insane, her hair covered with dust.

The queen spoke.

173 "Alas O king! dost thou not see to-day on earth this
thy child, whom thou didst formerly see playing about, now
bitten by a huge snake and dead?"

174 The king, listening to that her lamentation, hurried *thither*
175 *thinking* "here will be a dead man's blanket." But the king
did not recognise as his wife her, who was weeping sorely,
who worn with his long absence was like a woman in another

176 birth. The princess *too* seeing him, who formerly had
beautiful locks, *now* with matted curls did not recognise the

177 king, who was like a withered tree. The king seeing the
snake-bitten child, who was characterized with the kindly

178 marks, on the black cloth, fell into a reverie:—"Ah! alas!
to what a state has this child born in the family of some king

179 been brought by malignant Death! For, since I have seen
my child thus lying in his mother's lap, my child Rohitāśya

180 with his lotus-like eyes recures to my memory. Such in-
deed would be my child, *and* of about this age, if dreadful
Death has not made him his thrall."

The queen spoke.

181 "Ah my child! through disregard of some sin this great
and terrible evil has befallen us, the end of which we do not

182 perceive. Ah, my lord king! how dost thou remain placidly
in some place without consoling me who am miserable?

183 Loss of kingdom, forsaking of friends, sale of wife and
child—what has thou not done to the Rājārshi Hariś-candra,
O creator?"

184 Hearing this her lament the fallen king, recognising his

186 loved wife and his dead son, exclaimed "Alas! this is in-
188 deed my very S'aivyá, this is my child!" and wept consumed
189 with sorrow, and fell into a swoon. She too recognising him
fallen into that state, fainted with affliction and sank motion-
187 less to the ground. The king and queen both regaining con-
sciousness together, wailed in deep suffering, oppressed with
the load of anguish.

The king spoke.

188 "Alas my child! when I look on thy very young face, with
its beautiful eyes, brows, nose and curls, is not my afflicted
189 heart torn asunder? To whom, as he comes to me of him-
self sweetly babbling, 'Father, dear father,' shall I affec-
tionately exclaim with an embrace, 'My child, my child'?
190 By whose knees shall the yellow dust be brought that shall
191 soil my upper garment, my lap and body? Born of my body
and limbs, thou wast the delight of mind and heart to me,
who, bad father that I am, sold thee, O my child, like a chattel.
192 After snatching away my large kingdom entire, with its
resources and wealth, Fate as a noxious serpent then bit my
193 child. Just gazing on the lotus-face of my son, who has
been bitten by the serpent Fate, even I am now blinded
194 by the dire poison." Having thus spoken, incoherent through
tears, he took the boy, and embracing him, fell motionless in
a swoon.

The queen spoke.

195 "This tiger-like man is known truly by his voice; he has
the moon-like mind of a wise man; it is Hariś-c'andra with-
196 out doubt. And his nose is prominent in front and goes
downwards; and like opening buds are the teeth of him,
197 the renowned, the high-souled. Wherefore has this king come
to the burning-ground to-day?"

Coasting her grief for her son, she looked at the prostrate
198 king. Agitated, surprised, afflicted, sorely oppressed on ac-
count of her husband and son, gazing earnestly, she then
saw her husband's abominable staff fit for a low outcaste.

189 Thereupon the long-eyed lady fainted, and gradually regain-
ing consciousness, spoke falteringly :—

200 “Fie on thee, O Fate ! most doleful, unruly, abominated, who
hast reduced this god-like king to the position of a low out-
201 caste. Though thou didst make him undergo loss of kingdom,
forsaking of friends and the sale of wife and son, yet hast
thou turned the king, after he was parted from us, into this
202 c'aṇḍāla. Ah ! O king ! why dost thou not now raise me,
who am thus afflicted, from the ground and tell me to mount
203 to thy couch ? I do not see this day thy regal umbrella, nor
yet thy golden vase, thy chowrie or fan ; what is this revolu-
204 tion ? He, before whom formerly, when he moved, kings in
the guise of servants freed the earth from dust with their
205 own upper garments,—such having been, he the supreme
king now walks oppressed with grief in the burning-ground,
which is thickly strewn with jars and pots, with skulls fast
fixed therein ; where the hair of corpses is concealed by the
206 remains of sacrificial ceremonies and strings ; where the
cavities of the dry ground are bedecked with oily exudations ;
which is dreadful by reason of the mixing of the marrow and
half-burnt bones with the ashes and charcoal ; where the
207 small birds have been scared away by the cries of the
vultures and jackals ; which has spread gloom over the
regions of the sky with the colour of the trails of smoke from
208 the funeral piles ; where the night-roaming demons are
joyful through the delight of tasting carrion.”
209 Thus having spoken the princess embraced the king's neck
and, bearing hundreds of woes and griefs, lamented with sor-
rowful voice,—

The queen spoke.

210 “O king, is it sleep or waking truth ? Tell me Sir, this
that thou art thinking of : my mind is bewildered indeed.
211 If this be so, O thou conversant with righteousness, there is
no help in righteousness, nor in worship of brāhman, gods
212 and others, nor in protecting the world ; there is no such thing
as righteousness. Whence are there truth, and candour, and

meekness, in that thou, the devotee of righteousness, hast been ousted from thy kingdom?"

213 Hearing this her speech, sighing deeply he related in
faltering accents to the slender-limbed lady, how he had
214 become a low outcaste. She also the timid lady wept very
long, and sighing deeply, full of grief, told him how her son
had met his death.

The king spoke.

215 "My darling, I choose not to undergo affliction for a long
time, nor is my soul docile. O slender-limbed lady. Behold
216 my ill-fortune. If I shall enter the fire, with the permission
of the c'andāla, I shall in another birth go again into
217 bondage to c'andālas. I shall fall into Naraka, as a worm-
eating insect; into Vaitarīṇī* which is slimy with much pus,
218 fat, blood, and sinews. Reaching the Asi-putra wood, I
shall be frightfully cut to pieces; or reaching Mahā-rāurava
219 and Raurava I shall be burnt. Surrender of life is the shore
for one sunk in the ocean of grief. I had just one son, who
220 was this boy, to continue my family. He too has sunk
through the violence of the waters of my Fate, which are
very strong. How *shall* I resign my life? I am dependent
221 on others, and in a strait. Or, does not a man afflicted with
pain regard evil? There is no such suffering in the brute
222 creation, nor in the Asi-putra forest. Whence is there such
suffering in Vaitarīṇī as in the bereavement of a son? I will
223 fall then with my son's body into the blazing fire, O
slender-limbed! Thou must pardon my ill-deeds: and do thou
who hast my permission go to the brāhman's house, O bright
224 smile! And hearken, O slender-limbed! to my word with
respectful mind. If one makes gifts, if one offers sacrifices,
225 if the gurus are satisfied, there may be union for me in an-
other world with my son and with thee. But whence in this
226 world will there be this aim for me? In company with thee
I shall speed happily on in the search for our son, which I
shall make laughingly or somewhat secretly, O bright-smiler.

* The river of Naraka.

227 "Thou must pardon at my request all that I have spoken ill; despise not that bráhmaṇ through pride that thou art a queen; thou must please him with thy utmost efforts, as if he were thy lord and god, O beautiful lady!"

The queen spoke.

228 "I also, O Rájārshi, unable to endure the burden of grief will assuredly enter the blazing fire with thee here this day."

The birds spoke.

229 Thereupon the king heaping up the funeral pile, placed his son *thereon*; and then associated with his wife he joined his
230 hands reverently, thinking of the Supreme Soul, Śiva, Náiáyapa Hari Vāsudeva, the ruler of the gods, who sits in the cave-like recesses of the heart, of Bráhmaṇ who is without beginning or end; of Kṛishṇa, yellow-clad, beautiful.

231 While he was thinking, Indra and all the gods, making
232 Dharma their leader, assembled in haste. Approaching spoke they all— "Ho! O king! hearken. O lord! This is Bráhmaṇ, visible to open sight, and the adorable Dharma himself; and *here are* all the Sádhyas,* the Maruts,† the Lokapálas,‡ with their vehicles, the Nágas,§ the Śúdras|| and the Gandharvas,¶ and the Rádras** and the two Aśvins, these and
231 and others, many in number, and also Viśvámitra, whom the
235 three worlds could not formerly make a friend. But Viśvámitra desires to proffer thee friendship and good."

He mounted, thereon he met Dharma, and Indra and Viśvámitra.

Dharma spoke.

236 "Be not rash, O king! I Dharma have visited thee, gratified with thy patience, self-command, truth and other virtues."

* Class of inferior deities.

† Wind-gods.

‡ Guardian-gods of the world.

§ Human-faced serpents of Pátála.

|| Class of demi-gods.

¶ Demi-gods, Indra's celestial musicians.

** Eleven demi-gods (personified roaring of the wind).

Indra spoke.

- 237 "O virtuous Hariś-candra! I Indra have approached nigh
thee; the eternal worlds are won by thee and thy wife and
238 son! Accompanied by thy wife and son, ascend, O king! to
the third heaven, which to others is very difficult of attain-
ment, but which has been won by thine own deeds."

The birds spoke.

- 239 Then Indra, the lord, going to the funeral pile, poured
down from the sky a shower of nectar that prevents sudden
240 death, and a very copious shower of flowers, accompanied
with the sound of the heavenly drums, here and there on
241 that closely-gathered assemblage of gods. Then the high-
souled king's son arose, very youthful in body, in per-
242 fect health, placid in his organs and mind. And king
Hariś-candra immediately embraced his son; and in pos-
sessing his wife regained his own Fortune. He was decked
243 with heavenly garlands; and was happy, completely satisfied
in heart, and filled with supreme joy.
- 244 Indra at once re-addressed him. "Accompanied by thy wife
and son, thou shalt gain supreme felicity. Ascend, O vir-
tuous king, by the results of thy own actions!"

Hariś-candra spoke.

- 245 "O king of the gods! while unpermitted by my master the
low outcaste, I will not, without having recompensed* him,
ascend to the abode of the gods."

Dharma spoke.

- 246 "Perceiving this thy affliction that was to be, I myself de-
scended as the low outcaste through an illusion of myself;
and I displayed that inconsiderate conduct."

Indra spoke.

- 247 Ascend, O Hariś-candra, to the supreme abode which is
desired by all mankind on the earth, the abode of men holy in
deed."

Hariś-candra spoke.

- 248 "O king of the gods, adoration to thee! hearken also to this

* For a-gatvā read a-dattvā!

my speech, that, filled with affection, I speak to those whose
 249 countenance is beautified through benignity. My subjects in
 the city of Kōśalā* remain with minds sunk in my grief;
 how disregarding them shall I now ascend to heaven?
 250 The murder of a brāhman, the killing of a gurn, the slaughter
 of cattle, and the slaying of women--equal to these has
 been pronounced the great sin incurred in the abandonment
 251 of one's adherents. Neither in this world nor in the other
 do I see happiness for one who abandons an obsequious
 252 and innocent adherent, who ought not to be abandoned. If
 they go to Svarga in company with me, O lord of the gods!
 then I too will go; or *I will go* even to Naraka with them."

Indra spoke.

253 "Many are their merits and sins, various and diverse.
 How wilt thou again attain to Svarga which will be enjoyed
 by multitudes?"

Hariś-āndra spoke.

254 "O Indra, by the influence of the householders a king enjoys
 his kingdom, and sacrifices with great sacrifices, and works
 255 meritorious deeds; and therefore by their influence have I
 performed everything; I will not forsake those benefactors
 256 in the desire to gain Svarga. Therefore whatever, O lord of
 the gods, I have done well, whatever I have given in alms,
 whatever sacrifices or prayers I have made, let that be com-
 257 mon to them and us. For whatever fruit of my action must
 be eaten through long time, let that be *for me* and them to-
 gether just a single day through thy favour!"

The birds spoke:

258 "So shall it be!" thus having spoken Indra, lord of the
 three worlds, and Dharma, and Viśvāmitra, Gādhi's son,
 259 became propitious in their minds. Indra went from Svarga
 to the earth, with a company of ten million heavenly
 chariots and addressed the people of Ayodhyā thus, "Ascend
 260 ye to heaven." And having heard with affection that
 speech of Indra and the king's speech, and having brought

* I. e. Ayodhyā.

- 261 *Nobhāya*, *Viśvāmītra* himself, great in austerities, with the
 gods also, the *Munis*, and the *Siddhas*, enthroned the king's son
 in the charming city of *Ayodhyā*, after enthroning the king.
 262 Then all the people, his glad and prosperous friends, with their
 children servants and wives, ascended to heaven with the king.
 263 Those people moved step by step from one heavenly chariot to
 another. Then king *Haris-candra* also grew in gladness.
 264 The king, attaining unparalleled dignity with the heavenly
 chariots, sat on the figure of a city which was surrounded
 with ramparts and walls.
 265 Then beholding his prosperity, *Uśanas*, the eminent spiritual
 guide of the *Dāityas*, conversant with the meaning and the
 truth of all the *Sāstras*, sang a verse there.

Sūkra (*Uśanas*) spoke.

- 266 "Like unto *Haris-candra* there has been no king, nor shall
 there be. Whoever, when afflicted with his own sufferings
 267 listens to those of others, may he obtain great happiness! May
 he who longs for *Svarga* gain *Svarga*; may he who longs for a
 son gain a son; may he who longs for a wife gain a wife; may
 268 he who longs for a kingdom gain a kingdom! Ah, the majesty
 of patience! ah, the great fruit of liberality! since *Haris-can-*
dra has reached his city and has gained his sovereignty."

The birds spoke.

- 269 This whole story of the deeds of *Haris-candra* has been
 declared to thee: hear the remainder of the discourse next,
 270 O best of *Munis*! the outcome of the *Rāja-sūya* sacrifice,
 which was the cause of the decay of the earth, and the cause
 of that outcome, *viz.* the great battle of the *Mainā** and
Heron.†

* *Āḍi*, also called *S'arālī*. The dictionaries all say this bird is *Turdus gin-*
gianus, which is the old name. It is *Jerdon's* Bank *Maina*, *Acridotheres gin-*
gianus, which is common throughout Upper India, and burrows in the river
 banks (vol. II, p. 326). *Jerdon* gives *salik* (*śārikā*) as the general Bengali
 name for *mainas*; but I do not trace either of those two words in his book.

† *Vaka*. Prof. *Monier-Williams* called this bird *Ardea nivalis*, but I do not
 find this name in *Jerdon*. *Bak*, *bag*, (Bengali) and *baqlā* (Hindi) are the
 general modern names for various kinds of common herons, egrets and

CANTO IX.

The Battle of the Matā and the Heron.

*Vasishtha, enraged with Viśvāmitra for his cruelty to Hariś-
candra, cursed him to become a heron, and Viśvāmitra cursed
Vasishtha to become a muni—Both Munis as gigantic birds
have a terrible fight, and are at length pacified by Brahmā.*

The birds spoke.

- 1 When Hariś-candra had left his kingdom and had gone to
- 2 the abode of the thirty gods, there came out from his resi-
- 3 dence in the water the glorious family priest, Vasishtha,
- 4 the Muni, who dwelt at the Gauges, at the end of twelve
- 5 years; and he heard the whole of the deeds of Viśvāmitra,
- 6 and also the downfall of the noble-dealing king Hariś-
candra, and his association with the cāṇḍālī, and his sile
- 7 of his wife and son. That most illustrious *Muni* having
- 8 heard *the story*, being full of affection for the king, grew
- 9 wrathful in his dignity against the Rishi Viśvāmitra.

Vasishtha spoke.

- 5 " It was Viśvāmitra who destroyed my hundred sons; yet on
- 6 that occasion I was not so wroth as I am this day, on hear-
- 7 ing that this king, who was high-souled, eminent, worshipful
- 8 towards the gods and brāhmins, had been ousted from his
- 9 kingdom. Since that king, truthful, tranquil, devoid of envy
- 10 even towards an enemy, faultless also, upright in soul, vigilant,
- 11 a relic on me, has been reduced to the last extremity together
- 12 with his wife dependants and son, has been expelled from
- 13 his kingdom by Viśvāmitra, and has been greatly worsted,
- 14 therefore that impious brāhmin-hater, uprooted from among

bitterns. The Large Egret (*Herodias alba*, Jerdon), the Smaller Egret (*H. egretoides*), and the Little Egret (*H. garretti*) are all white; the Cattle Egret (*Buphus coromandus*) and the Pond Heron, generally known as the Paddy-bird, (*Ardeola leucoptera*), which are most commonly called *tag* and *bagis*, have white bodies (Jerdon, vol. II, pp. 744-751).

the wise, blasted by my curse, the fool, shall be turned into a heron."

The birds spoke

- 10 Hearing the curse, the glorious Viśvámitra likewise,
Kuşika's descendant, inflicted the counter-curse, "Do thou also
11 become a mainá."† Both those most illustrious *sages* were
transformed into birds through their mutual curses, the
glorious Vasiṣṭha and Viśvámitra, Kuśika's descendant.
- 12 Both of them, boundless in might, allying themselves with
other classes of beings, fought together, exceedingly exasperat-
13 ed, great in strength and prowess. The Mainá increased in
size to two thousand yojanas; as the Heron, O bráhmaṇ,
14 increased to three thousand and ninety. And then those
two, of wide heroism, assailing each other with blows of
15 their wings, created sore fear among the creatures. The
Heron, his eyes swollen with blood, lifting his wings beat
the Mainá; and he also, stretching out his neck, struck the
16 Heron with his feet. Overthrown by the wind from their
wings, mountains fell down on the earth; and struck by the
17 downfall of the mountains the earth quaked; and the earth,
as it quaked, caused the waters of the seas to swell up, and
reeled over on one side, turning towards the descent to Pátala.
- 18 Living beings perished, some by the fall of the mountains,
others by the waters of the seas, others through the quaking
19 of the earth. Thus everything being terrified was turned
into lamentation, bereft of consciousness; the world was
greatly agitated, and its countries were thrown into confusion,
20 people exclaiming "Ah, my child! ah my beloved child! come,
here I am fixed"---"ah my darling wife!"---"my beloved
husband!"---"this rock is falling, escape quickly."
- 21 Then, when the world was thus distressed and averted in
terror, surrounded by all the gods, advanced the fore-father,
22 the lord of the universe, and replied to both those combatants
who were violently enraged—"Let this your strife cease, and

* See note †, p. 53.

† See note *, p. 53.

let the worlds recover their stability!" Although they heard
 23 the words of Brahmá, whose birth is inscrutable, yet both
 of them, filled with anger and fury still fought, and did not
 desist.

24 Thereupon the fore-father, the god, seeing the destruction
 of the worlds, and desiring the welfare of both of them, dis-
 25 sipated their brute-nature; and the god, the lord of creation,
 addressed them both, clothed in their former bodies, Vaśishṭha
 and the noble descendant of Kuśika, the sons of darkness
 having been dispelled:—

26 "Stay thou, my beloved Vaśishṭha, and thou, most virtuous
 Kauśika, this contest that, while involved in the state of
 27 darkness, ye desire to carry on. This outcome of the Rāja-
 sūya sacrifice of king Hariś-čandra, and this war between
 28 you two, are causing the earth to waste away. Nor moreover
 does that best of the Kauśikas offend against that king, for
 since he has caused him to attain to Svarga, O bráhmaṇ! he
 29 occupies the position of a benefactor. Do ye both, the
 creators of obstacles to *your* austerities, who have fallen into
 subjection to lust and anger, cease, for worthy *are your*
 prayers, and ample *is your* power."

30 Thus admonished by him, both then grew ashamed, and
 31 embracing lovingly forgave each other. Thereupon, hymned
 by the gods, Brahmá departed to his own world, and Vaśishṭha
 to his own place, and Kauśika also to his own hermitage.

32 Those mortals, who shall fittingly relate and who shall fit-
 tingly hear this battle of the Mainá and the Heron, and the
 33 story of Hariś-čandra, what they hear shall verily dispel
 their sins; nor shall they ever encounter antagonistic
 duties.

CANTO X.

Conversation between a father and son.

Jaimini asks the Birds for instruction how living beings come into existence and die, and how the fetus lives and develops—The Birds repeat the explanation that a wise young brahman Sumati, who was nick-named Jada because of his apparent stupidity, but who remembered his former existences, gave his father—He explains how death occurs, and describes the after-existences through which a living being passes according as it has lived well or ill—He describes incidentally the hell Raurava.*

Jaimini spoke.

- 1 Declare my doubt, when I enquire, O powerful bráhmans, wherein the appearance and disappearance of living beings
- 2 consist. How is an animal produced? How too does it develop? How, again, is it placed when contained within the
- 3 womb, pressed upon by the limbs? How, again, when it has issued from the womb, does it grow? And how at the moment
- 4 of departure is it deprived of the sentient state? Every dead person also experiences *the results of* both his good and his bad
- 5 deeds, and how then do those *deeds* bring about† their results to him? Why does the fetus not become digested there in the
- 6 stomach, as if it were converted into a morsel of food? In the female's belly, where the various foods consumed are digested although highly indigestible, how is it that the little animal
- is not digested there? Declare all this to me, free from doubtful terms; this very matter is a transcendant mystery, where men do err.

The birds spoke.

- 7 Unparalleled is this burdensome question tha' thou hast propounded to us; it is difficult to be imagined, touching as it does the existence and death of all living beings. Listen to
- 8 it, Sir! as a son, most thoroughly righteous, named Sumati,‡ once declared it to his father.

* See Canto XIV.

† For *sampridayanti* read *sampridayati* (nenter, dual, present participle)?

‡ For *Sumatir* read *Sumati*.

8 A certain highly intelligent bráhmaṇ of Bhrigu's line ad-
 10 dressed his son Sumati who had undergone his initiation, and
 11 who was tranquil, and in appearance stupid. "Study the
 12 Vedas, O Sumati, in order from the beginning, be zealous in
 obedience to thy guru, make thy food of victuals collected by
 begging. After that taking upon thee the duties of a house-
 holder, and performing the chiefest sacrifices, beget the
 desired offspring. Next resort to the forest, and then living
 in the forest, my son, be a wandering ascetic,* free from
 family ties. Thus shalt thou attain that highest object of
 religious knowledge, *the Supreme Being*, reaching which thou
 shalt not grieve."

The birds spoke.

13 Thus frequently counselled, he through his stupidity never
 14 replied: still the father again and again repeatedly admonish-
 ed him affectionately. He thus frequently exhorted by his
 father, through paternal love, abnormally and in pleasant
 terms, spoke thus at length with a laugh :-

15 "Father! I have repeatedly studied this that thou enjoinedst
 16 me to-day, the other Sâstras also, and the various mechanical
 17 arts. Ten thousand births and more have passed into my
 memory; disgusts and gratifications have sported in the
 decay and the rise of my mind. I have seen partings and
 meetings among enemies, friends and wives. I have seen
 mothers of various kinds, and fathers of various kinds also.
 18 I have tasted joys and sorrows thousands of times. Many
 19 kinsmen have I gained, and fathers of divers kinds. I have
 also dwelt in women's wombs, shmy with ordure and urine;
 and thousands of times have the pains of sicknesses also taken
 20 grievous hold of me. Many sufferings have I endured in
 my stomach in childhood, and youth and old age. All those do
 21 I remember. *I have been begotten* of bráhmaṇas, kshatriyas
 and vaiśyas, and even śúdras; and again of cattle and insects,
 22 of deer and birds. I have been born moreover in the houses
 of kings' dependants, and of kings resplendent in battle, and

* For *parivrâṇa* read *parivraṇa*.

23 in thy dwelling also. I have been a servant and a slave
 frequently to men. I have been a master and a lord, and a
 24 poor man as well. I have given blows, and I have received
 blows from others, and my own blows have procured me
 blows in return. Others have given me gifts, and I have given
 25 gifts to others many a time. I have been gratified also by
 the deeds of father, mother, friend, brother, wife and other
 relatives. And often have I fallen into misery with my face
 26 washed with tears. Whilst thus wandering, O father, in
 the crowded circle of mundane existence, I have gained this
 knowledge, which procures final emancipation from existence.
 27 That being known, all this body of religious rites, called
 Ric' Yajus and Sáman, is worthless, *and* does not appear fit-
 28 tingly to me. Of what use consequently are the Vedas to
 me, who am mature in wisdom, satiated with the knowledge
 29 of the gurus, void of desires, virtuous in soul? I will gain,
 O bráhmañ! the highest seat, that Supreme Soul, which is
 exempt from the qualities of the sixfold actions, pain, pleasure,
 30 joy, and love. Hence, O father, I will abandon this well-known
 series of pains which is tainted by love, joy, fear, inquietude,
 anger, resentment and old age, and which is hampered with
 31 hundreds of nooses in close contact ensnaring one's own self as
 game, and I will depart. Does not the duty enjoined by
 the three Vedas, which abounds in unrighteousness,* resemble
 the result of sin?"

The birds spoke.

32 Hearing that his declaration, which was interrupted by joy
 and surprise, the eminent father with gladsome mind address-
 ed his son.

The father spoke.

33 . "What is this thou sayest, my son? Whence arose thy
 wisdom? How came thy stupidity before, and thy awakening
 34 now? Is this a curse-wrought change inflicted on thee by a
 Muni of god, since thy wisdom which was obscured has
 become manifest?"

* A pun on *dharma* and *a-dharma*. Prof. Monier-Williams gives *trayá-dharma* as music only.

The son spoke.

35 "Listen, father, how this happened to me, entailing pleasure
and pain on me, and who I was in another birth, and what
is beyond myself.

36 I was formerly a bráhmaṇ, my soul fixed on the Supreme
Being; I attained the highest perfection in the considera-
37 tion of the knowledge of the Supreme Being. While con-
tinually occupied in devotion, through constant application
to study, through association with the good, through my
own natural disposition, through deliberation, behaviour and
38 purification, while occupying myself in this indeed I ex-
perienced the sublimest joy at all times, and I gained the
position of a spiritual guide, the most successful remover of
39 the doubts of disciples. A long while afterwards I attained
absolute perfection; and my good disposition warped by
40 ignorance fell into calamity through carelessness. Begin-
ning from the time of my departure I had no failure of
memory, until a year had passed and had returned to my
41 recollection of my births. Being such, I, keeping my organs
under control, will strive indeed, O father, by means of that
my former study, so to act that I may not have another
42 existence. For this is the result of learning and liberality
that I remember former existences; this indeed is not obtained,
O father, by men who apply themselves to the duty enjoined
43 by the three Vedas. Being such I, from my former hermitage
indeed, recurring to the duty of perfection, will attain to
devotion to one object and will strive for the final emancipa-
44 tion of my soul. Declare thou then, Sir, what is perplexing
in thy heart; and to this extent let me, bringing the joy,
discharge my debt."

The hindu spoke

45 Thereupon the father spoke to his son that speech of a man
of faith, which relates to the perfection of mundane existence,
and which we have been asked by thee, Sir.

The son spoke.

46 "Listen, O father, how I have often perceived the truth; the
circle of mundane existence is ever young, the duration of

47 which is not known. I then tell thee the whole, with thy
 permission, O father, commencing from the period of departure,
 as no one else will tell thee.

48 "Hot moisture is excited in the body; it is set in motion by
 a strong vital air; blazing without fuel it pierces the sites of
 49 the vital organs. And then the vital air, called *Udāna*, passes
 upwards, impeding the downward course of the water and
 food consumed.

50 "Hence he, who has offered presents of water and has given
 51 food and drink, obtains joy therefrom in adversity. He also,
 who has bestowed food with a mind purified by faith, is then
 52 satisfied even without food. He, who has not spoken un-
 truth, nor caused a breach of amity, a faithful believer,
 53 meets a happy death. Men who have been intent on the
 worship of the gods and brāhmins, and who are unpepful,*
 54 fair, charitable, shavacast, die happily. He who would not
 forsake righteousness through lust, or anger or hatred, who
 acts up to his words and is gentle, meets a happy death.
 55 Men who do not give away water, nor give away food, endure
 then, on the approach of death, burning thirst and hunger.
 56 Those who give away fuel overcome cold, those who give
 away sandal *overcome* heat; and those who do not inflict dis-
 57 tress *overcome* the awful life-ending pang. Those who cause
 error and ignorance suffer grievous terror; base men are op-
 58 pressed with intense pains. A false witness, a liar, and he
 who teaches evil, they all and also blasphemers of the
 Vedas die in delusion.

59 "Then Yama's officers, terrific, foul-smelling, carrying
 hammers and maces, hard-hearted, approach the false man.
 60 When they meet his eyesight, trembling seizes him, and he
 bewails without censuring his brother, mother, and children.
 61 His voice seems thick, O father! and monotonous; and his
 sight wanders through terror; and his mouth grows dry with
 62 his breathing; his breathing grows loud; his sight fails; next
 63 he is pervaded with pains; then he quits the body. Preceded
 by the vital airs he assumes another body, similar to the

* For *anustyurāṭh* read *an-astyurāṭh*.

former, produced by the actions of the former, intended for chastisement; born of no mother and father, like the previous one, with the periods of life and death conformable thereto.

64 "Therupon Yama's messenger speedily binds him with
cruel fetters; drags him, bewildered as he is with the blows
65 of his staff, to the southern region. And so, to some place
which is rough with kn^o grass, thorns, ant-hills, stakes,
and stones, where a fire is raging, which abounds in hundreds
66 of holes, and which is heated by the blazing sun, which is
scored by his rays, he is haled by Yama's emissaries, terrible
67 through their ghastly cries. Being dragged about by those
fearful *servants*, being eaten by hundreds of she-jackals, he,
the evil-doer, proceeds by an awful road to Yama's abode.
68 Men who give umbrellas and shoes, and who bestow garments,
those men pass along that road in ease; and so also do those
69 who give away food. Thus encountering afflictions, the man
oppressed with sin is led in twelve days to the city of king
Yama.

70 "While the body is being burnt, he experiences a great
burning; also while it is being beaten, and while it is being
71 divided into pieces, terrible agony. While the body is being
wetted a living being endures a very long pain, even while
it is inhabiting another body, through the consequences of
72 its own acts. There the deceased feeds on the water that his
relatives offer together with the sesame-seed and the cake
73 that they offer. The anointing with oil by relations, and the
kneading of the limbs that they perform, a living being is
74 nourished thereby, and by what his relations* eat. A living
being does not encounter excessive affliction on the earth
through his deceased relatives; and so when dead he is
nourished by his relatives who make gifts.

75 "Being led off he sees his own abode for twelve days and he
enjoys the water, cake &c. that are offered on the earth.
76 After twelve days, the man who is being carried off, next sees
Yama's *city*, awful, made of iron, terrible in appearance.
77 Immediately he has gone there he beholds Yama, with fiery

* For *su bondhavañ* read *su-bāndhavañ* †

- red eyes, like to a mass of broken collyrium; in the midst of
- 78 Death, the destroyer Time and others; his mouth gaping with projecting teeth, his countenance dreadful with frowns; a lord, surrounded by hundreds of deformed, horrible and crooked
- 79 diseases; busy in awarding punishment, with long arms, a noose in his hand, very formidable. Then the living being
- 80 takes the happy or miserable course decreed by him. But the false witness goes to Raurava, and the man who is untruthful. Listen while I describe the nature of that Raurava.
- 81 ✓ "Raurava" is in truth two thousand yojanas in size. Then there is a chasm, just knee-deep, very difficult to pass over:
- 82 in it charcoal is heaped up and made level with the ground. It burns vehemently with its glowing surface of kindled
- 83 charcoal. In its midst Yama's servitors cast the evil-doer.
- 84 He runs about there, being burnt by the violent flame; and at each step, his foot is wasted and consumed again and again; day and night he continues on the move.
- 85 "When he has thus passed over a thousand yojanas he is released, and then enters another similar hell Niraya,† to
- 86 purge away his sins. ✓ Afterwards when he has passed through all the hells, the sinner enters the brute creation, among worms, insects and birds; among carnivorous animals;
- 87 among mosquitoes and such like. After having been born among elephants, trees and such like, among cattle, and among horses also; and among other evil and noxious creatures;
- 88 he attains humanity, and is born a man, contemptible as a hunch-back or a dwarf; among cāṇḍālas, pukkāsas and
- 89 such-like castes; and then accompanied by the remainder of his sin and merit, he enters the castes in ascending order,
- 90 such as sūdras, vaiśyas, kings and so on; also the position of brāhmans, the gods and Indra. Sometimes in descending order, and thus evil-doers fall headlong into the hells.
- 91 "What happens to righteous-doers, listen while I declare that. They take the holy course decreed by Yama. Bands
- 92 of Gandharvas singing, bevy of Apsaras dancing, brilliant

* Terrible.

† Devoid of happiness.

with various celestial garlands, bedecked with strings of pearls
 93 and anklets and gay with music,* and heavenly chariots
 beyond compare go forth quickly to them. And when
 they descend therefrom, they are born in the family of
 94 kings and other high-souled men: there observing upright
 conduct, they experience vigorous† pleasures, and afterwards
 95 they go upwards; and otherwise, when they take the down-
 ward path, they become men as before.

"This has all been declared to thee, how a living being
 perishes. Next listen, O Brahmārshi, how the fetus begins."

CANTO XI.

Conversation between the father and son (continued).

*Śrīmati (Jaṇu) explains how living beings are conceived and
 born, and mentions the evils of all existence.*

The son spoke.

- 1 "Now human impregnation‡ of women is a seed sown in
 darkness; immediately it is discharged it sets out from
- 2 Naraka or Svarga. Dominated thereby the two seeds attain
 firmness, O father! and next the character of a speck—of a
- 3 globule—of a ball of flesh. As there may be a minute seed in
 the ball of flesh, so it is called a germ. So the five limbs up-
- 4 grow according to their parts; and the minor limbs also, the
 fingers, the eyes, the nose, the mouth, and the ears, grow out of
- 5 the limbs; similarly the nails and other features grow out of
 them. In the skin is developed the hair of the body, and
- 6 afterwards the hair of the head. The womb verily increases
 in size equally with it. Just as the coconut enlarges together
- 7 with its shell, so it grows in size. The womb is situated with
 its mouth downwards. But at the bottom of the womb the fetus
- 8 develops, placing its hands on either side of the knees: and
 its thumbs are placed upon the knees, and its finger in
 front of them; behind the knees are the eyes, and between

* For *śobhitāni* read *śobhitā*?

† *Ugra*; or noble.

‡ For *nishakram mānavā* read *nishako mānavā*?

the knees is the nose; and the buttocks rest on the heels; the arms and legs lie outside.

9. "In this way gradually grows the human being, when
contained in a woman's womb: in the womb of other crea-
10 tures, the position of the fetus corresponds to its form. The
gastric fluid* renders it firm. It lives on the food and drink
taken by its mother. Thus the gestation of a living creature is
11 meritorious, and constitutes a means of obtaining merit. Also
the cord, which is called *Apāyāni*, is fixed in its navel, and it
12 becomes fixed in the belly of women. As women's food and
drink penetrate into their womb, the fetus increases in size,
its body being nourished thereby.

13 "Numerous matters of its transmigrations occur to its
memory; hence distressed on this side and on that it becomes
14 dispirited, *thinking*. 'Never again will I thus act, when once
I am delivered from this womb; assuredly I will so strive
15 that I do not *again* undergo conception.' Thus it meditates,
recollecting the hundreds of pains attending existence, which
have been experienced aforetime, and which spring from
destiny.

16 "Afterwards in the course of time the fetus turns round
with its face downwards, since it is born in the ninth or tenth
17 month. While it is being expelled, it is pained by the wind
of the *prajāpatis*, and it is expelled wailing, being pained at
18 heart by its sufferings. And when expelled from the belly, it
falls into an intolerable swoon, and it gains consciousness
19 when it comes into contact with the air. Thereupon Vishnu's
magical power, which effaces consciousness, assails it; its
soul being stupefied thereby, it loses its knowledge.

20 "Thereafter the human being, bereft of knowledge, enters
on childhood; and afterwards on boyhood, youth and mature
21 age; and again the human being undergoes death, and so
birth. Hence he revolves in this round of mundane existence,
like the jar and rope of a well.

22 "Sometimes a man reaches Svarga, sometimes Niraya; and
23 sometimes the dead man goes to Naraka and Svarga. Some-

* *Apāni*, or, the digestive faculty.

- times indeed re-born here, he obtains the consequences of his own actions; and sometimes the man who has consumed the consequences of his actions, passes at death with a very small remainder. And hence he is sometimes born here with a scanty stock of good and evil, having almost consumed them in heaven* and in hell,† O brāhman! In the hell's there is this very great suffering that the dwellers in Svarga are visible thence, O father; and the devizens of hell rejoice,‡ as they are hurled down. Even in Svarga there is an unparalleled pain in that from the very time of ascension there this thought revolves in one's mind, 'I shall fall from hence': and from viewing the hell's great suffering is felt; day and night one is cheerless, thinking 'I shall go this course.' One who is being born has great suffering in remaining in the womb; and after birth one has suffering in childhood and old age. The connexion also between desire envy and anger is grievous to bear in youth, and old age is almost all suffering; the heaviest suffering lies in death. Both for him who is borne off by Yama's messengers, and for him who is hurled down to the hells, there are again destined both conception, and birth, death and hell.
- 31 "So in this round of mundane existence creatures revolve about, like the jar and rope at the well; and having been bound with the fetters of nature they are bound repeatedly.
- 32 No pleasure is there a whit, O father, in this world crowded with hundreds of pains: why then should I be striving for emancipation from existence observe the three branches of religion?"

Canto XII.

Jaḍa describes the Hells: Mohi-aurara, Tanas- Vikrīnta, Apratishṭha, Asi-patra-rana, and Tapta-kumbha to his father.

The father spoke.

- 1 "Good, my son! thou hast declared the deepest obscurity of
mundane existence, relying on the great fruit that grows
2 from the bestowal of knowledge. Therein thou hast verify

* Svar-loka.

† Nāraka.

‡ For *moderate* read *ridiculous*?

described the Rauravas as well as all the Narakas; tell me of them at length, O mighty in intellect!"

The son spoke.

- 3 ✓ "I have described to thee first the hell Raurava, now listen
 4 to the description of the hell named Mahā-raurava.* O father!
 5 There for seven times five thousand yojanas all around the
 6 earth is made of copper; beneath it† is fire. Heated by the heat
 7 thereof the whole region shines with a light equal to that of
 8 the rising moon, most intensely severe to sight touch and the
 9 other sensations. There the evil-doer is deposited, bound hand
 10 and foot, by Yama's servants; he moves rolling about in the
 11 midst. Preyed upon by crows, herons, wolves, and owls,
 12 scorpions, and mosquitoes, and vultures he is speedily drag-
 13 ged out into the road. Burnt and confounded, he exclaims
 14 repeatedly, "Father! Mother! Brother! Dear one!" Full of
 15 fear he can get no repose. In this manner therefore emanci-
 16 pation from existence is attained to by violent men, who evil-
 minded have committed sin, in ten thousand times ten
 thousand years.
- 10 "Moreover there is another hell named Tamas;‡ it is bitterly
 11 cold naturally; it is as long as Mahā-raurava, and is enveloped
 12 in darkness. There the men, afflicted with the cold, running
 13 about in the awful darkness, encounter one another and seek
 14 refuge clasping one another. And their teeth adhere together,
 15 chattering with pain through the cold; there are also other
 16 plagues the strongest of which are hunger and thirst. A cut-
 ting wind, laden with particles of snow, pierces their bones;
 pressed with hunger, they feed on the marrow and blood that
 trickle down therefrom. Constantly licking, they whirl about
 in mutual contact.* So there in Tamas very great affliction is
 indeed endured by human beings, until, O most worthy
 brāhman! their sins are completely consumed.
- "Next there is another notable hell, known as Nikrintana.§
 16 In it potter's wheels revolve incessantly, O father! Human

* Very terrible.

† For *tasya* read *tasyā*?

‡ Darkness.

§ Cutting off.

- beings are mounted thereon and are cut by the string of Fate
 17 which is borne on the fingers of Yama's servant, from the
 sole of the foot to the head; and these men do not lose their life
 18 thereby, most virtuous brāhman! and their portions severed
 in hundreds rennite. In this way sinners are cut in sunder
 19 daring thousands of years, until indeed the whole of their
 sins are consumed.
- 20 "Listen also while I speak of the hell A pratishtha, the
 occupants of which hell undergo intolerable pain. Those
 wheels are there indeed, and jar and well-ropes on the other
 21 side, which have been constituted causes of pain to men who
 engage in sin. Some human beings mounted on the wheels
 22 whirl around there; for thousands of years no other condi-
 tion is theirs; and *then* another man is bound to the jar and
 23 well-rope, as the jar in the water. Human beings whirl
 around, continually spitting out blood, with blood pouring
 24 from their faces, and with eyes streaming with tears. They
 are visited with pains that are beyond endurance by living
 creatures.
- 25 "Hear also of another hell called Asi-pateya-vana,* which
 has the ground covered with blazing fire for a thousand
 yojanas, where they are grievously scorched by the very
 26 fierce vehement beams of the sun. The living beings that
 inhabit the hell are ever falling down there. In the midst
 27 thereof appears a charming forest with moist leaves. The
 leaves there are sword-blades, O most virtuous brāhman!
 28 Myriadst of powerful black dogs also bark there, with long
 29 muzzles, with large teeth, formidable as tigers. Then gazing
 at that forest before them, with its cool shades, the living
 beings hasten thither, oppressed with raging thirst, crying 'Ah
 30 mother! ah dear one!' in deepest woe; their feet burnt by the
 fire lambent on the ground. When they wend there, a wind
 31 blows, that hurls down the sword-leaves, and so casts the
 swords down upon them. Thereat they fall to the earth into
 32 a mass of blazing fire, which has pervaded the entire surface

* Sword-leaf-forest.

† For *ayuta-sāhitaś caud agnirāśritāḥ*!

- of the ground, and is constantly licking in other directions.
- 33 Thereupon the terrific dogs quickly rend many limbs from the bodies of those wailing ones. I have described this Asi-patra-vana to thee, dear father!
- 34 "Next learn of me about the very dreadful Tapta-kumbha.*
- On all sides heated pitchers are surrounded with the flames
- 35 of fire, and are filled with oil iron and powder which boil over on to the heaps of blazing fire. Into them the workers of
- 36 iniquity are cast head-long by Yama's servants.† They are boiled, and foul the water with the marrow that oozes from their bursting limbs. Terrible vultures pulling them out
- 37 fracture the eye-bones of their bursting skulls; again they are dropped into the same *pitchers* by the impetuous birds; again
- 38 they become united with the liquefied heads, limbs, sinews, flesh, skin and bones, by means of the oil in the seething vessel. Then being quickly and vigorously stirred up by Yama's ser-
- 39 vants with a spoon the sinners are charred up in the whirling *pot* of copious oil. Such is the Tapta-kumbha that I have fully described to thee, O father!"

CASTO XIII.

Conversation between the father and son (continued).

Sumati relates an incident in one of the periods he spent in hell. King Vipāśān comes there and asks why, in spite of a righteous life, he was condemned there.

The son spoke.

- 1 Now I was born in a Vaiśya's family in the seventh life that preceded my present one. Once upon a time I obstructed
- 2 the cattle at their drinking. In consequence of that act I was consigned to a very terrible hell, fearful with flames of
- 3 fire, infested with birds with iron beaks, maddened by reason of the streams of blood that flowed from limbs crushed by machines, pervaded with the sound of blood pouring down from sinners who are being cut asunder. When cast down

* Barring-pitcher.

† For *yāmyaṣ* read *yāmyaṣ*.

4 there I spent a hundred years and more, scorched by the
intense heat, and burning with thirst.

5 On a sudden a wind blew on me there, bringing gladness, de-
liciously cool; issuing from out of a pitcher of meal and sand.*
6 Through contact with it all the men were relieved of their
torments, and I too gained a bliss supreme, such as the cele-
7stial beings enjoy in Svarga. And with eyes fixed in a wide
gaze of joy, *in wonder at* what this was, we saw at hand a
8 peerless perfect man; and Yama's dire servant, staff in hand,
like Indra's thunderbolt, *was* showing the path in front, and
9 a voice *came* saying "come hither!" Then that man seeing
the hell filled with hundreds of tortures, moved with com-
passion, addressed that servant of Yama.

The man spoke.

10 "His servant of Yama! say, what sin have I committed,
for which I have incurred this deepest hell, frightful for its
11 torments? Known as Vipaschit, I was born in the family of
the Janakas, in the country of Videha in very truth a guar-
12dian of men. I sacrificed with many sacrifices; I protected
the earth with uprightness, nor did I let fighting rage; no
13 guest departed with averted countenance; nor did I offend
the pitris, the gods, the rishis or my servants; nor did I covet
other men's wives, or wealth, or ought else belonging to them.
14 At the moon's changes the pitris on *other* lunar days the
15 gods, voluntarily approached mankind in cows a pool. The
two religious duties, both scrupulous and meritorious work,
perish on a par with the performers of domestic sacrifices depart
16 sighing with averted faces. The merit amassed in seven lives
is dissipated by the sighing of the pitris, the sighing assuredly
destroys the destiny that springs from three lives. Hence
17 I was ever indeed kindly disposed to what concerned the gods
and the pitris; being such, how have I incurred this very
terrible hell?"

* Or, camphor.

† Parashu.

CANTO XIV.

Jaḍa's narrative (continued).--The conversation with Yama's officer.*

Yama's officer tells king Vipraś-c'it why he was condemned to hell--He explains to him the nature and results of good and evil deeds generally, and mentions at great length the punishments awarded to various special sins.

The son spoke.

- 1 Thus interrogated then by that high-souled king in our hearing, Yama's officer, though dreadful, with modest speech replied.

Yama's officer spoke.

- 2 "Mahārajā! it is even as thou hast said, undoubtedly. Never! less thou didst commit, Sir! a very trifling misdeed;
3 I will recall it to thy mind. The wife whom thou hadst, a princess of Vidyarabha, named Pivari; her season of aptitude for sexual intercourse was formerly rendered barren by thee,
4 who wast enamoured of the resplendent Kaikeyī; hence for the transgression in the matter of her season thou hast incurred, Sir! a dreadful hell such as this. As the Fire expects the fall of the liquid butter at the time of the Homa oblation, even so does Brahman expect the deposit of seed at the
5 approved season. A righteous man who disregarding that season, may become absorbed in objects of desire, would still incur sin by reason of the debt due to his ancestors and
6 would fall into hell. Such indeed was thy sin; naught else is found, come then! go, O king, to the enjoyment of thy meritorious acts."

The king spoke.

- 8 "I will go, O servant of the god, where thou shalt lead me. Something I seek to declare it to me aright. These
9 crows with adamant beaks are tearing out men's eyes; and these men are having their eyes renewed again and again.
10 And what deed have they done? Explain this abominable thing. Likewise they are tearing out the tongues from these

* The 'Stupid one,' Sumati's nickname.

- 11 *other men* as it is being reproduced anew. Why are these
grievously afflicted men torn with a saw? Why are these
other men, immersed in oil, boiled among meal and sand?
12 And these *other men* are dragged about by iron-beaked
birds; say, of what kind are they, screaming with loud
cries through the pain caused by the loosened bodily hands.
13 Pained by the wounds in every limb, why are these men, who
have wrought iniquity, struck by the onslaught of the iron
beaks day and night. Tell me without reservation, through
14 what maturing of their acts are these and other torments
seen among sinners."

Yama's officer spoke

- 15 "Since thou askest me, O king, concerning the rise of the
fruits of sinful actions, I will tell thee that succinctly *and*
16 correctly. A man verily attains merit and demerit in regular
order; and his sin or his merit diminishes as he consumes it.
17 But no human action, whether virtuous or sinful, quickly
cleanses except by consumption. Discretion arises through
18 consumption. And he abandons merit and demerit through
consuming it; hearken to me! From famine indeed to famine,
19 from affliction to affliction, from fear to fear go needy sin-
ners, more dead than the dead. A manifold course do
20 creatures take through the letter of their actions. From
festival to festival, from Svarga to Svarga, from happiness to
happiness, go the faithful, and the peaceful, the rich, *and* the
21 doers of good. But sinners, when shun by sin, encounter
perils from beasts of prey and elephants, terrors from snakes
22 and thieves, what surpasses this? Decked with fragrant
garlands, *clad* in fine apparel, *enjoying* beautiful carriages
dwellings and food, those who are praised ever go to sacred
groves with their meritorious deeds.
23 "Thus men's merit and demerit are consumed in the sum of
many hundreds of thousands of lives: they spring from the
24 germs of pleasure and pain. For as the seed, O king, awaits
the water, so do merit and demerit await him who acts
25 otherwise than at the right time and place. A trifling sin
committed by a man, when it reaches the place and time,

inflicts the pain produced by a thorn, when the foot is planted
 26 down *heedlessly*. Then it inflicts the acuter severe pain that
 is caused by pins and wedges, and likewise scarcely endurable
 27 headaches and other *pains*. *It causes the *pains engendered*
 by eating unwholesome *things*, by cold, heat, fatigue, inflammation
 and such like. Moreover sins have regard to one another
 28 amid the confluence of their results. In this way heinous
 sins *have regard to* the deteriorated state of protracted
 illness, &c; and they verily *lead to* the consequences produced
 by weapons, fire, calamity, pain, imprisonment, and so forth.
 29 A trifling good deed confers at once a pleasing fragrance, or
 30 touch, or sound, taste, or shape; more marked likewise after
 a long time, and great when arising at the proper period.
 And in this way pleasures and pains spring indeed out of good
 31 and bad actions. A *man* stays here consuming the produc-
 tions of numerous mundane existences. And the results of
 knowledge or ignorance are checked by race and country,
 32 and remain there united merely by outward sign to the soul.

"Never and nowhere doth the man exist who doeth not a
 33 wicked or holy act in body, mind, or speech. Whatever a man
 receives, whether pain or pleasure, whether great or insigni-
 34 ficant, it produces a changed condition of the mind; by so
 much either his virtue, or on the other hand his sin, *gradually*
 35 diminishes by consumption, just like food that is being eaten.
 In this way these men, dwelling within hell, diminish *their*
 36 awful heinous sins by torments day and night. Likewise, O
 king, they consume their virtues in the company of the im-
 37 mortals in *Swarga* with the songs and other *joys* of the
 Gandharvas, Siddhas and Apsarasas. In the condition of a
 god, and a human being, and a brute creature, one con-
 38 sumes good or evil arising from virtue or sin, and characterized
 by pleasure or pain. ✓

"What thou enquirest about of me, O king! namely 'Of
 what particular sins are the tortures of wicked-doers the
 consequences?' that I will declare to thee in full detail.

39 "When vile covetous men have gazed on others' wives and
 40 on others' goods with evil eye and evil mind, these birds

41 with adamant beaks tear out their eyes; and they have their
eyes reproduced continually. Moreover during as many twink-
lings of the eyes as these men have committed the sin, so many
thousands of years they undergo the eye-torture.

42 "Those men who have given instruction in wicked Śāstras,
and those who have advised *such instruction*, for the purpose of
43 completely destroying the sight even of their enemies; those
who have repeated the Śāstra improperly; those who have
given utterance to an evil word; those who have blasphemed
the Veda, the gods, the dvijas and their guru; for so
44 many years these very terrible *birds* with adamant beaks
tear out those men's very tongues as they are continually
reproduced.

45 "Also base men, who have caused dissension among friends,
or dissension between a father and his son and relations,
between a sacrificer and a spiritual preceptor, between
46 a mother and her son who is her companion, and between
wife and husband,--see! these *men* who are such are torn with
a saw, O king!

47 "Also those who cause pain to others, and those who forbid
joyousness; and *those* who deprive *those* of fans, incense, places,
48 sandal, and also grass;^{*} and base men who have inflicted
suffering on innocent men at life's end--these participants
in sin, who are such, are placed within meat and iron E

49 "Moreover the man who eats another's śāddha, when
invited by the other to a ceremony either to the gods or to the
pitṛis, he is rent in twain by birds.

50 "But whoever invades the circle of good men with wicked
words, these birds unchecked continually strike him.

51 "And whoever indulges in backbiting, dissembling in
speech, dissembling in mind, his tongue is assayedly torn in
twain thus by sharp razors.

* *Andropogon muricatus*, Roxburgh, the modern *lhasulbas*. The roots,
when dry, and then gently moistened, emit a pleasant fragrance; they are
employed to make large fans; and also screens, which are placed before doors
and windows, and which being kept moist during the hot winds render the
air that passes through them cool and fragrant (Roxb. p. 89).

53 "Whoever, puffed up, show contempt towards their parents
and gurus—these *men*, who are such, are plunged head fore-
most into a pit reeking with pus, ordure and urine.

54 "Those who eat, while the gods, guests and living beings,
dependants and visitors, and also the pitris, the fire and birds
are left unfed; those evil men feed on carrion and exudations,
and they become Suci-mukha birds,* as large as mountains.
Behold! these are men of that kind.

55 "But those who feed a bráhmán or a man of another caste
in one company disagreeably on earth,—those men, like these
persons, feed on ordure.

56 "Whoever eat their own food neglecting a man, who has
gone forth in company with them, and who being destitute
seeks wealth,—these *men*, who are such, feed on phlegm.

57 "Those men who, without washing their hands and mouth
after meals, O king! have touched cattle, bráhmáns and the
fire,—these hands of theirs placed in fire-pots are licked
repeatedly.

58 "But those men who, without washing their hands and
mouth after meals, have gazed longingly at the sun, moon
and stars,—in their eyes Yama's servants place fire and
augment it.

59 "Moreover whatever men have touched cattle, fire, their
mother, a bráhmán, their eldest brother, father, sister,
60 daughter-in-law, their gurus and the aged with their feet,
they stand mid piles of charcoal, with their feet bound with
red-hot iron fetters, enduring burning up to the knees.

61 "Whoever have eaten in an unhallowed manner milk,
khichree, goat's flesh, and things offered as food to the gods,—
62 the eyes of these sinners, as they lie hurled to the ground
gazing with starting eyes, are torn out, *ago!* from their faces
by Yama's servants with pincers.

* The dictionaries do not say what bird this is. I would suggest from the
meaning of the word, that it means a Honey-Sucker (the commonest species of
which is the Purple Honey-Sucker, *Arachnechthra asiatica*), or it may be the
Hooper, *Upupa epops*, which also has a long slender beak (Jerdon, vol. I, pp.
370 & 390.)

13 And base men who have hearkened to blasphemy against
gurus, the gods, and dvijas, and against the Vedas,—these
14 servants of Yama continually drive iron wedges, red as fire,
into the ears, of such wicked men who rejoice in such things
though they bewail the while.

65 “Whoever, led by anger and covetousness, have broken up
and destroyed beautiful rest-houses,* the abodes of gods and
brāhmanas, and assemblages in the temples of the gods,—

66 Yama’s exceedingly cruel servants continually flay the skins
of those men from their body by means of these sharp instru-
ments.

67 “Whatever men have made water in the path of cattle,
brāhmanas, and the sun, these entrails of theirs are drawn
out through the anus by crows.

68 “Where a man after having given his daughter to some
one, gives her to a second person, truly that man is thus
divided into many portions, and swept along in a stream of
burning corrosive.

69 “Whatever man, moreover, engrossed in his own nourish-
ment abandons his destitute children, dependants, wife and
70 other relatives in a famine or in a disturbance, he indeed
in his hunger thus gets portions of his own flesh, which
Yama’s servants cut off and put into his mouth.

71 “Whoever through avarice abandons those who have sought
protection and who are dependent on him for their livelihood,
he indeed is thus tortured by Yama’s servants with tortures
by means of machines.

72 “Men who check good deeds all their lives long are ground
with the grinding of rocks, as are these evil-doers.

73 “Men who carry off pledges are bound with bands on all
their limbs, and are devoured day and night by insects, scor-
pions, and ravens.

74 “Wicked men who indulge in sexual intercourse by day,
and men who defile others’ wives, are worn away by hunger,
have their tongues dropping from their palates by reason of
thirst, and are racked with pangs.

* *Propt*, road-side sheds for accommodating travellers with water.

Moreover, and the "acetal tree" with its long iron
thorns, mounted thereon the bodies of sinners are pierced,
and they are foul with the streams of blood that pour forth.

76 "See also, O tiger-like men! those defilers of others' wives,
who are being destroyed by Yama's servants in the "mouse."†

77 "Whatever man, deposing his spiritual preceptor, stub-
bornly pursues his learning or art,—he verily, bearing thus a

78 rock on his head, undergoes affliction in the public way, suffer-
ing exceeding pain, emaciated with hunger day and night, his
head quivering through the pain of his burden.

79 "Those who have discharged urine, phlegm or ordure
in water,—they, *such as these persons*, have come to a hell
stinking with phlegm ordure and urine

80 "Pressed with hunger these men are devouring one another's
flesh—these *men* formerly did not eat according to the rules of
hospitality mutually.

81 "Those also who have discarded the Vedas and the fires,
themselves kindling their own fires,—they, *such as these persons*,
are repeatedly hurled down from the loftiest summit of a
mountain.

82 "Those men who have married virgin widows and have
grown old to the full extent of life, —these turned into worms
are consumed by ants.

83 "By receiving favours from an outcaste,‡ by performing
sacrifices for an outcaste, by constant attendance on an outcaste,
a man ever reaches the condition of an insect that lives among
stones.

84 "The man, who eats sweetmeats all by himself, while his
relatives or his friends or a guest look on, eats a pile of
burning charcoal.

85 "This man's back is continually devoured by fearful wolves,
because, O king! he was a backbiter of people.

* Kālmali, the Cotton or Silk-cotton tree, *Bombax malabaricum* (heptaphylla, Roxb.), the Bengali *simul*, the Hindustani *amul*. 𑂔𑂗𑂢𑂰 is a large tree, common almost everywhere, with stout hard conical prickles (Hooker, vol. I, p. 249, Roxb., p. 514). Here it means a kind of instrument of torture.

† A kind of instrument of torture.

‡ See Canto XV. verse 1.

86. "And, moreover, deaf, dumb, this man roams about, ~~and~~
with hunger—he, base man, was ungrateful to men who oc-
cupy themselves in conferring benefits.

87. "This man, who returns evil for good, working injury to
his friends, very evil-minded, drops into Tapta-kumbha;
88. thereafter he will suffer grinding; then *he will go* to Karam-
bha-báluká;* next *he will undergo* mechanical tortures; then
Asi-patra-vana; and rending with saw-like leaves. After ex-
89. perience, too, division by the thread of Fate and manifold
torments, how he will obtain expiation herefrom I know not.

90. "Corrupt Bráhmaṇas, for having assailed one another when
assembled at S'rāddhas, drink verily the moisture that exudes
from every limb.

91. "A gold-stealer, a bráhmaṇa-slayer, a drinker of spirituous
liquors, a defiler of his guru's bed, remain, being burnt in
92. blazing fire beneath, above, around, for very many thousands
of years; thereafter they are re-born as men afflicted with
93. leprosy, consumption, sickness and other diseases. And when
again dead, they enter hell; and when again born, they under-
go a similar malady until the end of the kalpa, O king!

94. "A cow-slayer also goes to hell for a rather less *period*,
namely, during three lives.

"There is likewise a fixed ordinance regarding all minor sins.

95. "To what various grades of creatures, for what several
definite sins, men go, when released from hell—listen to me
while I recount that."

CANTO XV.

Conversation between the father and son—(Continued).

*The exposition of sins and their punishments is continued, and
Jada concludes his story of king Vipakśit. The king by his
merit delivers all the inhabitants of hell and ascends to heaven.*

Yama's officer spoke.

"For accepting anything of value from an outcaste,† let a
dvija be born an ass; but let him who sacrifices for the
outcaste become a worm, on his release from hell.

* See Canto XIII, verse 5.

† See Canto XIV, verse 88.

3 "The man who has misbehaved towards his spiritual
preceptor,* by coveting the latter's wife and the latter's pro-
perty in his mind, undoubtedly becomes a dog.

3 "The man also who scorns his parents is born an ass; for
reviling his mother and father he is born a mainá;† and he
4 who scorns his brother's wife becomes a pigeon; but for
injuring her he becomes a tortoise.

5 "He who, while eating his brother's piṇḍa, does not pursue
his brother's welfare, being overwhelmed with folly is indeed
born after death a monkey.

6 "He who carries away a deposit is born a worm on his
release from hell. And the detractor when released from hell
7 becomes a Rākshasa. And the man who destroys trust is
born a fish.

"For carrying off through folly paddy, harley, sesa-
8 mum‡ seed, māsh beans,§ kulattha beans,|| mustard-seed,¶
chickpea,** beans,†† ānuṇ rice,‡‡ mudga beans,§§ wheat

* Upādhyāya.

† Śārikā; see note * p. 49.

‡ Tila, Sesamum, *Sesamum orientale*, Roxb. (*indicum*, Linnaeus); the
modern til (Roxb., p. 491). Not in Hooker.

§ Māsha, a kind of bean, *Phaseolus mungo*, variety *radiatus*, the Bengali
māsh-kaldy. It is esteemed the best of all the leguminous plants, and the
meal is made into bread for many religious ceremonies. (Hooker, vol. II,
p. 203; Roxb., p. 557.)

|| Kulattha, a kind of bean, *Dalichos biflora*, the Bengali *kulattha*
(Hooker, vol. II, p. 210; Roxb., p. 563.)

¶ Sarshapa, Mustard, *Sinapis campestris*; which combines Roxburgh's *S.*
dichotoma, (the Beng. *śārdā rāi* or *śarshā*, Hind. *sarsap*), and *S. glauca* (the
Beng. *sveta rāi*). From both varieties an oil is expressed which is used in diet,
and for various other purposes. (Hooker, vol. I, p. 156; Roxb., p. 497.)

** C'aya, Chick pea or Gram, *Cicer arietinum*, the Beng. *buṣ*, *chand* and
chhold; it is the same as *vartula*. (Hooker, vol. II, p. 176; Roxb., p. 567;
Oliver, p. 196.)

†† Kaldya. This is the general name for most of the commonly cultivated
kinds of beans, *Phaseolus*.

‡‡ Kalama, the *ānuṇ* (*hemanta*) or later rice, which is sown in May and
June and is reaped in December and January. The *duś* (*śūśa*) or early rice is
sown about April and reaped about August.

§§ Mudga, Green gram, *Phaseolus mungo*, the Beng. *mug* or *mug-kaldy*.

and fish, or other drops; a man void of understanding is born a large-mouthed rat resembling an ichneumon.

- 10 "Moreover for improperly touching another's wife he is born a horrible wolf. And the foolish sinner who violates his brother's wife becomes a dog, a jackal, a heron, a vulture, a snake, and a bird of prey,* by degrees. And the sinner, who has violated his friend's wife, his guru's wife, and the king's wife, becomes a cock-cuckoo when released from hell. The man of lustful soul is born a hog.

"Let him who hinders sacrifice liberality and marriage become a worm.

- 13 "And he who gives his daughter away twice is verily born a worm.

- "He who obtains food, without giving some to the gods the pitris and bráhmaṇas, is indeed born a crow when released from hell.

- "He who scorns his eldest brother, or a brother who is like a father to him, is indeed born a curlew when dismissed from hell.

- 16 "And the súdra for approaching a bráhmaṇa-woman is born a worm; for begetting offspring of her, let him become an insect living within wood. And a Śandána for the same sin is born a hog, a small worm, a diver.†

- 17 "A man ungrateful, base among men, who returns evil for good, when released from hell is born a small worm, an insect, a bird, a scorpion also, and a fish, a crow, a tortoise, then a pukkasa.

- 19 "For slaying an unarmed man, a man is born an ass. The murderer of a woman also and a child-slayer are born worms.

- 20 "But for stealing victuals a man is born a fly. "There is moreover a difference among victuals, listen thereto. For taking rice-food, he is born a cat, when quit

Māsha (see note § above) is a variety of this. (Hooker, vol. II, p. 208; *Bent.*, p. 556).

* Kan-ka. This must mean a bird of prey. Vaka which is a synonym has just been mentioned.

† Madga; see note * p. 31.

from hell; but for taking rice-food mixed with venison and
oil-take he is born a ant; and for taking clarified butter
an ichneumon; for taking goat's flesh, a crow, a diver.* He
who carries away fish-meat becomes a crow; he who carries
away venison a hawk; but when salt is taken away, the offender
becomes a water-crow;† when curdled milk is taken away,
a worm; and for stealing milk he is born a hen-heron;‡
but he who steals oil is born a cockroach; for taking honey
a man is born a gad-fly; for taking a cake, an ant;§ but for
stealing pulse|| a small house-lizard;

"For stealing distilled spirits let the sinner become a
francoilin partridge;¶ and for taking iron be born a crow.
When brass is carried off, he is born a green pigeon;**
when a silver vessel is carried off, a pigeon; but for taking
a golden vessel, he is born a worm; and for stealing
a garment of woven silk he becomes a partridge;†† and
when a silk garment is taken away he is born a silk-

* See note † p. 55

† *Vic'ikaka*. I do not find this in Prof. Monier-Williams' Dictionary. I would suggest that it is a Tern, most probably the Black-bellied Tern, *Sterna javanica*, which has a black and grey plumage and is found in every river in India. The Terns are commonly called *gangū-chil* or *gāny-chil*, i. e., the river-kite. (Jerdon, vol. II, pp. 831 and 840.)

‡ *Balāka*. *Balāka* is the Pond Heron or Paddy-bird, *Ardeola leucoptera*, the Beng. *konch-bak*. (Jerdon, vol. II, p. 751.)

§ *Pipilika*: the modern *pipirā* or *piprā* denotes the larger species of ants.

|| *Nishpāva*; this appears to be a general name for most kinds of pulse.

¶ *Tittiri*, the Francoilin or Meadow partridge, of which there are two species in India, (1) the Black partridge, *Francoelinus vulgaris* (the modern *sitar* or *kala-titar*) which is found throughout the whole of Northern India, and (2) the Painted partridge, *F. pictus* (also called *kala-titar*) which is found in Central and part of Southern India. (Jerdon, vol. II, pp. 559 and 561.) The former is probably the bird meant here.

** *Hārīta*; see note ** p. 28.

†† *Krakare*. Prof. Monier-Williams says this is *Perdix sylvatica*, but I do not find any such name in Jerdon. It is probably either the Grey partridge, *Oxygornis ponticerrana*, which is common throughout the greater part of India, or the Kyah partridge, *O. sylvestris*, which is found throughout Behar and Central. (Jerdon, vol. II, pp. 558, and 578.)

31 *When a man steals a garment, an instrument of iron, or a cloth are carried off, the sinner is born a parrot; and when taking a garment of goat's-hair or sheep's wool, and a linen a; when a cotton thing is taken away he is born a curlew; and the stealer of a barked thing is born a pond-heron; for taking paint and pottherbs he is born a peacock. The man who carries off a red garment becomes a jivajiva pheasant;† for taking splendid perfumes let him become a musk-rat; and for*
 32 *taking clothes a hare; for theft of fruit a man becomes a eunuch; for theft of wood, a wood-insect;‡ and a flower-stealer becomes a poor man; a carriage-stealer lame; and one who takes vegetables becomes a green pigeon;§ and one who takes water a pied-crested cuckoo|| One who takes away land, after going to Raurava and the other very terrible hells,*
 33 *becomes grass, a bush, a creeper, a climbing shrub, a reed and a tree by degrees; and the man afterwards, when his sins*
 34 *have been diminished to insignificance, becomes a worm, an insect, and a grasshopper, a bird, an aquatic animal, a deer; and having attained the condition of kine, and despicable castes*
 35 *such as c'andāla and pukkaśa, he becomes lame and blind, deaf, leprous, and afflicted with pulmonary consumption; he is seized*
 36 *anus; and he becomes epileptic; he attains also the condition of a śūdra. This truly is known to be the course of stealers of cattle and gold.*
 37 *"And fierce men who steal learning, who fall short in their rewards to the guru; the man who makes another's wife his*
 38 *own wife,—he becomes a eunuch, the foolish man, when escaped from the torments of hell.*

39 *"He who makes the Homa oblation in unkindled fire is born afflicted with the pains of indigestion, and dyspeptic.*

"Abuse of others, the returning evil for good, hurting

* Śārngika. I do not find this word in the dictionary.

† Jivaj-jiva or jīva-jīva. See note †† p. 28.

‡ Ghuṣa-kṛtaka: or, an armadillo.

§ Hārīta: see note ** p. 28.

|| C'ṛtaka: see note † p. 29.

the ritual of those who are cruel, and cruelty, paying
other men's wives, partly in taking other people's pi-
and contempt of the gods, dishonesty, fraud toward
and avarice, manslaughter, and the continued perfor-
also of whatever things are forbidden;—one should
these to be the after-characteristics of those who are re-
from hell.

"Compassion towards *all* creatures, concord, aid to
people, truth, speech directed towards the welfare of *all*
creatures, inculcation of the authority of the Veda, veneration
of gurus devarshis Siddhas and rishis, association with the
good, hospitality, study, friendship,—let the wise man under-
stand these and whatever other things constitute the deeds
of truth and righteousness, to be the marks of sinless men
who have quitted Svarga.

"This I have declared explicitly to thee, O king! con-
cerning men, holy and wicked, who eat the fruits of their
own actions. Come then, we go elsewhere. Thou hast now
seen everything, for thou hast seen hell. Come then, let
us go elsewhere."

The son spoke.

Thereupon the king prepared to follow him; and then a
cry went up from all the men that abode in torment, 'Be
gracious, O king! stay but a moment, for the air that clings
to thy body gladdens our mind, and entirely dispels the
burning and the sufferings and pains from *our* bodies, O
tiger-like man! Be gracious, O king!"

On hearing this their entreaty, the king asked that servant
of Yama—"How do I afford gladness to these men? Have
I done such a mighty deed of merit in the world of mortals,
wherefrom *falls* this gladdening shower? Declare *me* that."

Yama's officer spoke.

"Inasmuch as thy body was nourished with the food that
remained, after the pitris the gods guests and servants *were*
satisfied, and since thy mind was attached to them, hence
the air that clings to thy body brings gladness; the torment, O

does not hurt the evil-doers. That's thou didst not see the horse-sacrifice and other sacrifices according to precept, hence from seeing thee Yama's engines weapons fire and
 55 crows, which cause intense suffering, such as crushing cutting burning and so forth, grow mild, O king! when counteracted by thy majesty."

The king spoke.

56 "Neither in Svarga nor in Brahma-loka do men experience such joy, methinks, as arises from conferring bliss on suffering
 57 creatures. If, while I am present, torment does not hurt these men, here then, fair Sir, I will remain firm as a mountain."

Yama's officer spokè.

58 "Come, O king; we proceed. Enjoy the delights won by thine own merit, casting aside here the torments of evil-doers."

The king spoke

59 "For that reason* I will not go as long as these are in sore suffering. From my near-presence the denizens of hell grow
 60 happy. Fie on the sickly protection begging† life of that man, who shows no favour to one distressed, even though he be a resolute foe! Sacrifices, gifts, austerities do not work for the
 61 welfare of him, who has no thought for the succour of the distressed. Whoever bears a cruel mind towards children, the sick and such like, and towards the aged also, I do not
 62 hold him human; he is truly a Rākshasa. But if these men have pain originating in hell, whether produced by the heat from fire, or produced by overpowering smells; and if they
 63 have the intense pain arising from hunger and thirst that causes faintness, yet the grant of deliverance to them excels,
 64 I consider, the joy of Svarga. If many sufferers shall obtain happiness, while I undergo pain, should I not in truth
 65 embrace it? Go thou not therefore long."

* For *tasmat* read *asmāt*, (from hence)?

† For *śaraṅgārthinaṁ* read *śaraṅgārthinaṁ* (from *arthas*), since *śraṇam* is neuter?...

Yama's eldest spoke.

"Here have both Dharma and Indra arrived to lead thee away. Thou must certainly depart from us: go therefore, O king!"

Dharma spoke.

67 "Fittingly worshipped by thee, I lead thee to Svarga; mount this heavenly chariot and linger not; let us go."

The king spoke.

68 "Men in thousands, O Dharma! suffer pain here in hell; and being in affliction they cry to me to save them; hence I depart not."

Indra spoke.

69 "These evil-doers have come to hell in consequence of *their* own deeds; thou also, O king, must go to Svarga in consequence of thy meritorious deed."

The king spoke.

70 "If thou dost know, thou, O Dharma, or thou, O Indra, Śacī's lord, how great indeed is my authority, then deign* to speak aright."

Dharma spoke.

71 "Just as drops of water in the sea, or as stars in the sky,
72 or as showers of rain, as the sands in the Ganges—just as
these drops of water and other things are innumerable, O
Mahā-rāja! even so thy merit is in truth beyond reckoning.
73 In thy evincing now this compassion here in the hells, the
reckoning of that *merit* of thine has verily amounted to a
hundred thousand. Then go, O king! enjoy then the abode
74 of the immortals; let these also consume away in hell the
sin arising from their own actions!"

The king spoke.

75 "How shall men attain their desire in things connected
with me, if in my presence these *people* gain no prosperity.
76 Hence, whatever good deeds I possess, O lord of the thirty
gods! by means thereof let the sinners who are undergoing
torment be delivered from hell!"

* For *arhatas* read *arhats*!

Indra spoke.

77 "Thus hast thou, O king! gained a more exalted station;
see too these sinners delivered from hell!"

The son spoke.

78 Then fell there a shower of flowers upon that king, and
Hari making him mount the heavenly chariot led him to the
79 heaven-world. Both I and the others, who were there, were
released from the torments; thereafter we entered the other
earthly existences, as determined by the results of our own
actions.

80 Thus these hells have been reckoned up, O bráhman! And
for what particular sin to what particular kind of creature a
81 man descends, it has all been recounted to thee in detail,
as I saw it of yore, having gained the accurate knowledge that
springs from previous experience. What else do I tell thee
next, noble sir?

CANTO XVI.

Anasúyá's gain of a boon.

The father asks Jada for instruction on yoga or religious devotion—Jada begins a long exposition, which starts with a story of Anasúyá—A certain brahman was cursed by Māṇḍavya at night that he should die at sunrise, and his devoted wife restrained the sun from rising—All activity ceased, and the gods in alarm besought Atri's wife Anasúyá. At her exhortation the wife relents, the sun rises, and the brahman dies, but is restored to life by Anasúyá—Anasúyá obtains from the gods the boon that Brahmā, Viṣṇu and Śiva should be born her sons, and that she should attain yoga.

The father spoke.

1 Thou hast declared to me, O son, the established nature of
mundane existence which should be shunned exceedingly, a
nature which is immutable like the rope and bucket at a well.
2 I have thus then learnt it in its entirety such as it is. Say,
what must I do in this thus-ordained mundane existence?

The son spoke.

3 If, O father, thou dost believe my word implicitly, then
4 abandoning thy condition as a house-holder becomes a distinguished hermit. Following that *vocation* according to
5 precept, forsaking thy fire and possessions, directing thy soul towards the Supreme Soul, indifferent in regard to the various
6 opposites,* relinquishing thy property, become a mendicant, eating only every other meal, subdued in soul, unwearied,
7 grown intent on religious devotion,† withdrawn from contact with external things. Thereafter thou shalt attain to that
8 religious devotion,—which is the cure for connexion with pain, the cause of final emancipation from existence, incomparable, unutterable, devoid of *worldly* attachments; through
9 connexion with that *devotion* thou wilt never again have union with living beings.

The father spoke.

7 My son, tell me next of yoga, or religious devotion, the cause of final emancipation from existence; by which I may
8 escape such suffering as this, when I am again born among living beings. Since I am intent on attachments, and my soul
9 does not by reason of the bonds of mundane existence attain to religious devotion, being itself even devoid of religious
10 devotion,‡ speak now of that religious devotion. Sprinkle with the water of thy words, which are cool with the
11 water of the knowledge of Brahma, me whose body and mind are disordered with pain through the heat of the sun of
12 mundane existence. Re-vivify with the draught of the nectar of thy words me, *who am* bitten by the black serpent of ignorance, who am in anguish from its venom, *and* dead. Hasting with the keys of the knowledge of approved goodness, liberate me, *who am* galled by the chains of selfishness in the matter of son, wife, home and land.

* Pleasure and pain, &c.

† Yoga.

‡ Or "devoid of means;" there seems to be a pun on the word yoga.

The son spoke.

13 Listen, dear father! how of yore the wise Dattātreyā, when
duly questioned, expounded the system of religious devotion
at length to Alarka.*

The father spoke.

13 Whose son was Dattātreyā? Again, how did he discourse
about religious meditation? And who was the distinguished
Alarka, who enquired concerning religious meditation?

The son spoke.

14 There was a certain Kauśika brāhman in the town Prati-
shihāna; he by reason of sins committed in other births was
15 diseased with leprosy. His wife used to honour him her hus-
band, thus diseased, as a god, by anointing his feet, knead-
16 ing his limbs, bathing, clothing, and feeding him, and by
cleansing the flow of mucus, blood &cetera, and with atten-
17 dance in private, and with affectionate conversation. Though
always exceedingly venerated by that modest lady, he being
harsh continually menaced her by reason of his excessively
18 fiery temper. Nevertheless his wife, bowing before him, used
to esteem him a divinity;† nevertheless she used to esteem
him, who was extremely loathful, as superior to all.

19 Being also of a constantly roaming disposition, the brāhman
ordered his wife—“Do thou bring me to her dwelling. Pro-
20 cure for me that courtesan whom I saw living in her house
in the high-way, O religious one; she indeed dwells in my
21 heart. I saw the maiden at sunrise, and here is night
come upon us. She does not depart from my heart, ever
22 since I saw her. If she, lovely in every limb, with large
hips and swelling breasts, and slender body, does not embrace
23 me, then thou wilt indeed behold me die. Beautiful is love
among mankind; and she is courted by many; and I am
unable to go; it appears perplexing to me.”

24 Then having heard that speech of her husband who was
sick with love, she his consort, sprung of a high family, very

* For Anurkitya read Alarkitya, see Cantu XXXVI.

† For daratam read daivata m.

without, faithful to her husband, gathered a compact resinous,
and took abundance of money, and bearing her husband on
her shoulder, moved on, slow in her gait, along the high
road, in the cloud-covered night, while the sky was revealed
by the fitful lightning; for the bráhma lady was desirous
of doing her husband pleasure.

And on the road, the bráhma, while borne on his wife's
shoulder, through fear of thieves in the darkness pushed
away Mándavya, who was no thief and who was afflicted with
grievous pain, being impaled on a stake. Enraged at the
brush with a foot, Mándavya addressed him—"He, who
has with his foot pushed me away who am thus exceedingly
afflicted, he sinful in soul, base among men, has gotten a
miserable condition. At sunrise, helpless, he shall be bereft
of life assuredly at the sight of the sun indeed he shall
perish." Thereupon his wife hearing that most cruel curse,
exclaimed distressed—"The sun verily shall not arise!"

Then the sun failed to rise, and there was continual night
for many lengths of day. Thereupon the gods grew afraid,
fearing "How indeed should not all this *universe* pass into
dissolution, when the Vedas are not uttered, and when it is
deprived of oblations with fire and of the Svadhá and Sváhá?
Without the ordinance of day and night, there is an end of
months and seasons: and again from the cessation of these
south and north are not known in the sun's half yearly course.
And without knowledge of the half yearly course where would
be time, *such as the year*? Without the year no other know-
ledge of time exists. By reason of the utterance of that
devoted wife, the sun rises not: without the sun's rising,
bathing giving of gifts and the other actions *can* not indeed
exist; nor indeed does the fire spread, and sacrifices are seen
to cease; nor indeed do we get satisfaction without the homa
sacrifice. Mortals satisfy us with the appropriate shares of
the sacrifices: we favour mortals with rain for the perfect-
ing of their grain and other *crops*. When plants have
ripened, mortals sacrifice to us with sacrifices; worshipped in
their sacrifices &c., we bestow on them their desires. For

we pour rain downwards, and mortals make their souls ascend; for we rain with showers of water, men with showers of clarified butter. And evil-minded men, who do not give us the periodical sacrifices,* *being* greedy eat themselves our share of the sacrifice. We defile the water, the sun, fire and the winds, and the earth for the destruction of those mischievous sinners. Through partaking of bad water &c., very dire portents work towards the death of those doers of evil deeds. But to those high-souled men, who after delighting us consume the remainder themselves, let us allot the blissful worlds. Therefore all this *universe* of a truth does not exist, unless these things increase and endure. How indeed may the days be like 1?—so conversed the gods with one another.

Having heard the speech of these assembled gods who were fearful of the destruction of the sacrifices, the god Brahmā spoke, "Majesty is subdued by majesty indeed, and austerities also by austerities. O ye immortals! Hearken therefore to my advice. Through the might of the faithful wife the sun does not rise, and from his not rising loss befalls mortals and you. Hence do ye, through desire that the sun should rise, propitiate Atri's faithful wife Anasūyā who is rich in austerities."

The son spoke.

She, propitiated by them when they resorted to her, said "Let your wish be asked for." The gods petitioned for day, saying "Let it be as before!"

Anasūyā spoke.

"The might of a faithful wife may not be lost in any wise. Hence while honouring that good lady, I will liberate the day, O ye gods! that day and night may again exist, and that that good lady's own husband shall not perish."

The son spoke.

Thus having addressed the gods, she the beautiful went to

* *Nitya-naimittiki*; see Canto XXX.

her temple, and being asked by that lady regarding the welfare and righteousness of her husband, spoke.

Anasúyá spoke.

54. "Perchance thou rejoicest, O blessed *lady*, at the sight of
thy husband's countenance! Perchance too thou esteemest thy
55. husband far above all the gods! Through obedience indeed
to my husband I have gained a great reward; through the
obtainment of the results of every wish obstacles have been
56. removed. Five debts a man must ever discharge, O virtuous
lady. Thus, he must amass wealth according to the duties
57. of his own caste: and he must next apply the wealth gained
to a fitting object according to the precepts: he should always
live full of compassion, observing candour, austerities
58. and liberality: and he must daily perform the ceremonies
prescribed by the Śāstras and free from anger and enmity,
59. with faith preceding, according to his ability. A man with
great pain gradually obtains the worlds specially allotted to
his own caste, such as that of the Prajā-patis and other worlds,
60. O virtuous *lady*. So women by obedience to their husbands
obtain half of the entire merit painfully earned by their
61. husbands. There is no separate sacrifice for women, nor
śrāddha, nor fasting: for by obedience to their husbands
62. indeed they reach these desired worlds. Therefore, O vir-
tuous and exalted *lady*, let thy mind ever be turned towards
obedience to thy husband, since a husband is a *wife's* supreme
63. bliss. Whatever worship the husband may offer by right
ceremonies to the gods, and whatever to the pitris and guests,
even one half of that does the wife, whose mind is centred on
him alone, enjoy by very obedience to her husband."

The son spoke.

64. Having heard that her speech, the lady saluted Atri's
wife Anasúyá respectfully in return, and replied thus to her—
65. "Happy am I, favoured am I, and regarded by the gods am
I, since thou, O *lady* blessed by nature, again increasest my
66. faith. I know this—none among women has a condition
equal with her husband, and love for him tends to her benefit

both here and after death, O illustrious lady, a woman gains happiness; for a husband is a woman's deity. Do thou, being such a woman, O exalted lady, tell me who have reached thy temple, what I, a noble woman, must do, or what my noble husband must do, O beauteous one!"

Anasúyá spoke.

69 "Indra and the gods in distress have approached me; they are sore and day and night, the virtuous acts prescribed for me have been discarded in consequence of thy speech. The gods for the natural uninterrupted continuance of day and night: I am come for that object, and do thou listen to my speech. Through the absence of day there is the absence of all sacrificial ceremonies; through the absence of these the gods do not get their nourishment, O ascetic lady. Through the destruction of day also all work is cut short; from the destruction thereof the world will perish through drought. Therefore if thou desirest to deliver this world from calamity, be gracious, O virtuous lady, to the worlds; let the sun run his course as before."

The bráhmaṇ lady spoke.

74 "Māṇḍavya exceedingly furious, O illustrious lady, has cursed my lord, saying 'at sunrise thou shalt meet thy doom!'"

Anasúyá spoke.

75 "If, however, it pleases thee, O lady, then at thy word I will make thee even a new husband, in form the same as before. For I must in every way propitiate the majesty of faithful wives, O high-born lady—thus I do thee honour."

The son spoke.

77 On her saying 'be it so' the ascetic lady Anasúyá then summoned the sun, raising up the arghya oblation, at midnight on the tenth night. Then the adorable sun, in appearance ruddy as the full-blown lotus flower, with wide disc, rose aloft above the mighty mountain. Forthwith indeed

* For *śrīyá* read *śrīyá* ?

...her husband was weary of life and fell on the ground, and she caught him as he fell.

Anasúya spoke.

80 "Be not dejected; O lady; behold my power. Thou
81 hast succeeded through thy obedience to thy husband.
82 What further need hast thou of austerities? Since I have
nowhere seen another man equal to my husband, in form,
in disposition, in intellect, in power of speech and
83 other adornments, in very truth I am a bráhmaṇ, freed
from sickness, young again, obtain I the company with his
84 wife for a hundred autumns. So be no other deity the
equal of thy husband, in very truth this bráhmaṇ regain
his life in sound health. Since no effort is constantly
directed to propitiate thy husband by deed mind and word,
let this dvija then come to life."

The son spoke.

85 Then the bráhmaṇ arose, free from illness, young again,
with his own lustre illuminating the dwelling, as it were an
86 over-youthful god. Then there fell a shower of flowers, ac-
companied with the strains of heavenly instruments and
other musical instruments. And the gods were delighted and
said to Anasúya.

The gods spoke.

87 "Choose a boon, O blessed lady. Inasmuch as thou hast
accomplished a great matter for the gods, therefore the gods
will grant thee a boon, O ascetic lady."

Anasúya spoke.

88 "If ye gods headed by Brahmá, being favourable, will grant
89 me a boon, and if ye deem me worthy of a boon, then let
Brahmá, Viṣṇu, and Śiva become sons to me, and let me
in company with my husband attain religious devotion, to
the end that I may be delivered from affliction."

90 "Be it so," exclaimed Brahmá, Viṣṇu, Śiva and the other
gods to her; and they departed, duly honouring the ascetic
lady.

CANTO XVII.

The Birth of Dattatreya.

The Prajā-pati Atri begot three sons by his wife Anasūyā, namely, Soma, Dattatreya, and Durvāsas, who were incarnations of portions of Brahmā, Viṣṇu and Śiva respectively—Their offices are described—Dattatreya, assembling young Munis about himself, tested their loyalty, by living immersed in a lake and by retelling in sensual pleasures.

The son spoke.

- 1 Then after many days' time the adorable Atri, the second
- 2 son of Brahmā, looked upon his wife Anasūyā. Her, bathed
- after menstruation, very lovely in body, seductive and perfect
- in form, free from blame, the love-possessed Muni enjoyed
- mentally.
- 3 But while he contemplated her, a powerful wind through
- and above brought the change that was produced in her.
- 4 The ten regions of the sky seized the white-lustred form of
- Brahmā, as it fell all around, in the form of Soma, charac-
- 5 terized by passion. That mental Soma was begotten in her
- as the son of the prajā-pati Atri, the life and possessor of
- 6 every excellence. Magnanimous Viṣṇu being pleased begot
- of her Dattatreya, the brāhman, in whom goodness predomi-
- 7 nated, by production from his own body. Dattatreya was he
- called; he sucked Anasūyā's breast: he was Viṣṇu indeed
- 8 incarnate; he was Atri's second son. He issued from his
- mother's womb seven days afterwards, being enraged on
- seeing that the haughty king of the Haihayas was near and
- 9 was offending Atri, being angry he at once desired to burn
- up the Haihaya. Filled with indignation at the long pains
- and toil of his residence in the womb, a portion of Śiva
- 10 was born as Durvāsas, in whom darkness predominated.
- Thus three sons were born of her, being portions of Brahmā,
- Śiva and Viṣṇu.
- 11 Brahmā became Soma, Viṣṇu was born as Dattatreya,
- Śiva was born as Durvāsas, through the boon granted by the
- 12 gods. The prajā-pati Soma, ever causing cressets and medi-

13 alinal plants and mankind to grow with his cool rays, abides
14 in Svarga. Dattatréya protects offspring from destruction
15 by the malignant Daityas : and Vishnu's portion must also be
16 known as the benefactor of the docile. Duvrvasas, the ador-
17 able birthless god, destroys the scorner ; assuming a formidable
18 body, he is haughty in look mind and speech. The adorable
19 prajá-pati, the son of Atri again created the Soma plant.*
20 Dattatréya also, being Vishnu, enjoyed objects of sense while
21 engaged in profound meditation. Duvrvasas, deeming his
22 father and mother to be the chiefest object of devotion,
23 assuming the form known as 'frantic,' roamed about the earth.

24 Surrounded by the sons of Munis, the lordly yogi Dattatréya
25 also, desirous of obtaining exemption from all attachments,
26 long immersed himself in a lake. Nevertheless those youths,
27 resorting to the bank of the lake, did not forsake him, who
28 was magnanimous and exceedingly benign. When after a
29 hundred heavenly years were ended, all those youthful Munis,
30 through affection for him, still forsook not the bank of the
31 lake, the Muni, taking his noble wife clothed in heavenly
32 raiment, beautiful and plump in form, arose from the water,
33 thinking, "If these sons of Munis shall forsake me because
34 of the presence of a woman, then I will remain free from all
35 attachments." When nevertheless the sons of the Munis did
36 not forsake him, he next drank intoxicating liquors in com-
37 pany with his wife. Thereupon they did not forsake him,
38 though he was engrossed in drinking spirituous liquor in
39 company with his wife, and though he was rendered impure
40 by addiction to singing, musical instruments and such like,
41 and also by intercourse with his wife ; deeming that the high-
42 souled Muni when with her was detached from religious rites.
43 The lord of yogis, although drinking spirituous liquor, incurred
44 no fault. Dwelling like Mátaríśvan within the abodes of
45 śandálas, drinking strong drink he, skilled in yoga, the lord

* The text appears to be corrupt. Another reading has been suggested by
Haks Hari Mohan Vidyábhāṣaṇa, the pandit of the Bengal Asiatic Society,
from a M.S. already quoted for śandálas : this is preferable and I have adopt-
ed it.

Arjuna, attended by his wife, performed austerities, being meditated on by yogis who longed for deliverance from mundane existence.

CANTO XVIII.

Garga's speech.

Arjuna the son of Kṛita-vīrya, on succeeding to his kingdom, resolves to rule worthily.—His minister Garga advises him to propitiate the Muni Dattātreyā—And narrates how, when the Dāityas and Dānavas had conquered the gods, the gods by Vṛihaspati's counsel propitiated Dattātreyā, who, being an incarnation of Viṣṇu, was enjoying himself with Lakṣmī; and how, when the demons penetrated to Dattātreyā's hermitage and seized Lakṣmī, they were destroyed by Dattātreyā.

The son spoke.

- 1 Once upon a time Arjuna, the son of Kṛita-vīrya, when
- 2 Kṛita-vīrya had departed to heaven, being invited by the
- 3 ministers and family priest and by the citizens to be in-
- 4 augurated as king, spoke thus—

- 5 "It is not I will wield regal sway, which surpasses hell, O
- 6 ministers, if I leave that foolishly unaccomplished, for the sake
- 7 of which taxes are levied. Merchants, giving the twelfth part
- 8 of their wares to the king, travel on the road protected from
- 9 robbers by the watchmen. And the herdsmen and husbandmen
- 10 giving the sixth part of the ghee, buttermilk and other pro-
- 11 duce, enjoy the rest. If the merchants gave a larger portion
- 12 than that out of all their wares and other property, then
- 13 that would tend to the destruction of the sacrifices and pious
- 14 works of the extortionate king who took it. If people who
- 15 follow that and other livelihoods are protected by others,
- 16 hell is surely the lot of a king who takes the sixth part as his
- 17 revenue. This has been decreed by men of old as the perma-
- 18 nent income of a king. When a king fails to afford protection
- 19 from thieves, that is the same as theft; and it would be sin in
- 20 a king. Therefore if, by performing austerities, he has gained

the coveted position of a yogi, he is the only king who possesses power to protect the earth. Therefore I indeed will be a weapon-bearer in the earth, worthy of honour, endowed with prosperity; I will not make myself a participator in sin."

The son spoke.

10 Understanding that his resolve, standing among the ministers spoke the leading Muni, Garga by name, mighty in intellect, advanced in age.

11 "If thus thou desirest to act, rightly to govern the kingdom, then hearken to my speech and act, O royal scion!
12 Propitiate, O king, Dattātreyā, the illustrious, who made his abode once in a bucket, who protects the three worlds,
13 who is busied in religious devotion, who is illustrious, who looks impartially everywhere, who is a portion of Vishnu, the
14 upholder of the world, incarnate on earth. By propitiating him the thousand-eyed Indra gained his abode, which had been seized by the evil-minded Daityas, and slew the sons of Diti."

Arjuna spoke.

15 "How did the gods propitiate majestic Dattātreyā? And how did Indra regain his godhead, of which he had been deprived by the Daityas?"

Garga spoke.

16 "There was a very fierce contest between the gods and Dānavas. The lord of the Daityas was Jambha, and the leader
17 of the gods was Suci's spouse. And while they fought a heavenly year elapsed. Then the gods were worsted, the
18 Daityas were victorious. The gods led by Vipra-citti were vanquished by the Dānavas: they strove to flee, being dispirited at the victory of their enemies. Desirous of compassing the slaughter of the army of Daityas, accompanied by the
19 Bālikhilyas* and Rishis, they approached Vrihaspati and
20 took counsel. Vrihaspati said, 'Deign to gratify with your faith Dattātreyā, Atri's high-souled son, the ascetic, who is
21 occupied in improper practices. He the boon-giver will grant

* Read 'Bala-khilyas'? These are divine personages of the size of the thumb.

you a boon for the destruction of the Daityas; then, O gods, shall ye and your friends slay the Daityas and Dánavas.'

- 22 "Thus exhorted the gods then went to Dattátreya's hermitage, and they beheld the high-souled Muni, attended by
23 Lakshmi, hymned by Gandharyas, and engrossed in quaffing spirituous liquor. Approaching they expressed in words their salutations to him, which were the means of accomplishing
24 their objects. And the heaven-dwellers lauded him; they offered him food, viands, garlands and other presents; when he stood, they stood near; when he moved, they moved; when
25 he reposed on his seat, they worshipped him with heads down-bent. Dattátreya addressed the prostrate gods, 'What desire ye of me, that ye do me this obeisance?'

"The gods spoke

- 26 'The Dánavas, headed by Jumbha, have attacked and seized upon the earth the atmosphere and the third world. O tiger-like Muni, and our shares of the sacrifices entirely. Employ thou thy wit to their destruction and our deliverance, O sinless one! Through thy favour do we desire to regain the three worlds which *they now possess*.'

"Dattátreya spoke.

- 28 'I am drinking strong drink, I have remnants of food in my mouth, nor have I subdued my senses. How is it, O gods, ye seek for victory over your enemies even from me?'

"The gods spoke.

- 29 'Thou art sinless, O lord of the world; no stain hast thou, into whose heart, purified by the ablution of learning, has entered the light of knowledge.'

"Dattátreya spoke.

- 30 'True is this, O gods! all learning have I, who am impartial in view: but by reason of association with this woman I
31 am now impure after eating. For commerce with women when continually pursued tends to depravity.'

"Thus addressed, the gods then spoke again.

"The gods spoke.

32 "This woman, O sinless brāhman! is the mother of the world; she is not depraved, even like the sun's halo of rays, which touches the dvija and the c'aṇḍāla alike.'

Garga spoke.

33 "Thus accosted by the gods, Dattātreyā then with a smile spoke thus to all the thirty gods;—'If this be your opinion,
34 then summon all the Asuras to battle, O most virtuous gods,
35 and bring them here before my view—delay ye not—in order that the glory of their strength may be consumed by the fire of my glance, and that they may all perish from my sight.'

36 "The valiant Daityas, summoned to battle by the gods in compliance with that his advice, advanced with fury against
37 the troops of the gods. The gods being slaughtered by the Daityas were quickly demoralised by fear; they fled in a
38 body, seeking protection, to Dattātreyā's hermitage. Even there the Daityas penetrated, driving forward the heaven-dwellers, and saw the high-souled mighty Dattātreyā; and
39 seated at his left side his wife, Lakshmi, loved by all the worlds, beauteous, her shape most graceful, her countenance
40 like the moon, her eyes lustrous as the blue water-lily,* her hips large and breasts full, uttering melodious speech, adorned
41 with every womanly virtue. Seeing her before them, the Daityas, seized with longing, could not bear the intense love
42 with fortitude; and pined in mind to carry her off. Desisting from the gods, but desirous of seizing the lady, they were shattered in vigour, being bewitched by that sin. Then compact together they spoke—'If only this jewel of womankind
43 in the three worlds might be our prize, successful then *should*
44 we all be—this is our engrossing thought. We are resolved therefore, let us all, foes of the gods, raise her up, place her in the palkī, and bear her to our abode.'

45 "Thereupon possessed with longing and thus mutually exhorteds, afflicted by love, the united Daityas and Dānavas
46 raised up his virtuous wife, mounted her in the palkī, and

* Nilotpala, the blue water-lily, see note 1, page 20.

placing the palki on their heads set off for their own homes.
47 Thereon Dattātreyā smiling spoke thus to the gods—'Bravo! ye prosper! Here is Lakshmi borne on the heads of the Daityas. She has passed beyond the seven stations, she will reach another, a new one.'

"The gods spoke.

48 'Say, O lord of the world, in what stations has she her abode: and what result of a man's does she bestow or destroy?'

"Dattātreyā spoke.

49 'When stationed on the foot of men, Lakshmi bestows a habitation; and when stationed on the thigh, clothing and
50 manifold wealth; and when taking her position in the pudenda, a wife; when resting in the bosom, she grants offspring; when stationed in the heart, she fulfils the thoughts
51 of men. Lakshmi, is the best *fortune* of fortunate men. When resting on the neck, she adorns the neck with loved relatives and wives, and close contact with those who are
52 absent. When abiding in the countenance, the sea-born *god-
dess* bestows beauty fashioned according to her word, real
53 command also, and poetic fire. When mounted on the head, she forsakes *the man* and thence resorts to another abode. And here, mounted on their head, she will now desert those *Daityas*.
54 Therefore seize your arms and slay these foes of the gods; nor fear them greatly: I have rendered them impotent; and through touching another's wife their merit is consumed, their might is broken.

Garga spoke.

55 "Thereupon those enemies of the gods, being slain by diverse weapons and their heads being assailed by Lakshmi, perished—
56 thus have we heard. And Lakshmi, flying up, reached the great Muni Dattātreyā, being hymned by all the gods who
57 were filled with joy at the slaughter of the Daityas. Thereupon the gods, prostrating themselves before the wise Dattātreyā, gained as before the uppermost heaven, being freed from
58 affliction. Likewise do thou also, O king! if thou wishest to obtain matchless sovereignty according to thy desire, straightway propitiate him."

CANTO XIX.

The Episode of Dattātreyā.

King Arjuna, taking Garga's advice, propitiates Dattātreyā, who grants him the boon that he should reign righteously, prosperously and gloriously—Arjuna is then installed in his kingdom, and his reign is described—The blessedness of worshipping Viṣṇu, who is Dattātreyā, expounded—The story of Alarka is then begun.

The son spoke.

- 1 Having heard the Rishi speak thus, king *Arjuna*, Kṛitavīrya's son, proceeded to Dattātreyā's hermitage and wor-
- 2 shipped him with faith; by kneeling his feet and other
- 3 services, and by offering honey and other delicacies, and by bring-
- 4 ing garlands, sandal, and other perfumes, water, fruit &c.;
- 5 also with preparations of rice, and by removing the Rishi's
- 6 fragments of food. Pleased *therewith* the Muni addressed the
- 7 king in the very same way, as he had formerly addressed the
- 8 gods.

“Ever indeed am I an object of reproach for my enjoyment of spirituous liquor and other *lowly pleasures*, and an object of reproach for this enjoyment in that I have my wife here by my side.* Deign thou not thus to obstruct me who am unable to benefit *thee*; O conciliate one who is able.”

- 9 Thus the Muni addressed him; and Arjuna Kārtavīrya, re-
- 10 calling that speech of Garga's, replied then, bowing before him.

Arjuna spoke.

- 1 “Why dost thou beguile me, my lord, resorting to thy
- 2 illusory devices. Sinless thou art, and this brāhman lady is
- 3 the path of all existence.”
- 4 Thus invoked, the benign brāhman answered him, the illus-
- 5 trious Kārtavīrya, the subduer of the earth.
- 6 “Choose thou a boon; since thou hast declared my secret,
- 7 I have felt thereby intense gratification in thee to-day, O
- 8 king. And the men who shall worship me with perfumes,
- 9 garlands and such like, with offerings also of meat and strong

* The text appears obscure.

- drink, and, with sweetmeats accompanied with clarified butter,
- 11 —and who shall worship me and Lakshmi with songs also and
the worship of brāhmanas, and with lute, flute, conchs and other
12 gladsome musical instruments ;—to them I will give supreme
gratification, children, wives, wealth and other blessings, and I
13 will ward off the violent blows of scorners. Do thou then
choose the choice boon that thy mind desires: my face is very
gracious to thee through thy declaration of my secret name."

Kārtavīrya spoke.

- 14 "If my lord thou art gracious, then grant me supreme pros-
perity, whereby I may protect my people and may not incur
15 iniquity. I desire to have knowledge in the customs of others,
irresistibility in fight, and the dexterity of a thousand arms.
16 May my paths be unimpeded on hill, in air, in water, and on
land, and in all the hells! And may my death come from a
17 superior man! And let me have moreover a guide to the
right path when I stray from the path: and may my guests*
be worthy of praise in the imperishable bestowal of wealth!
18 And let there be freedom from impoverishment in my country
with repeated recollection of me! May my faith in thee be
ever in truth unwavering!"

Dattātreyā spoke.

- 19 "Thou shalt receive all those boons in the matters that thou
hast specified; and through my favour thou shalt become a
universal monarch."

Jada spoke.

- 20 Thereon Arjuna prostrated himself before Dattātreyā. And
having convened his subjects, he duly received his inaugura-
21 tion. Then he the Huihaya, established in his kingdom,
having received supreme prosperity from Dattātreyā, owning
22 exceeding power, made proclamation;—'Henceforth whosoever
besides me shall lay hold of a weapon, I shall put him to death
23 as a robber or as one bent on injuring others.' After this
order had been issued, there was no man that bore arms in

* For 'tithayaḥ' read tithayaḥ, days?

24 that country, except that valiant tiger-warrior. He it was
 who was the guardian of the villages, and he the guardian
 25 of the cattle. He it was who was the guardian of the
 fields and the protector of the dvijas. He also was the
 guardian of ascetics, and the guardian of caravans; *the guardian*
 of those who were sinking amid the fears of robbers,
 26 rogues, fire, arms and so forth, as in the sea, and of those who
 were involved in other calamities; he was the destroyer of
 hostile warriors. He it was who was ever remembered as
 27 the upholder of mankind. And there was exemption from im-
 poverishment, while he ruled as king. He offered many
 28 sacrifices, complete with gifts and fees. He also practised
 austerities. He performed exploits in battles.

Having seen his prosperity and exceeding honour, the Muni
 Angiras spoke.

29 "Assuredly kings will not follow in Kátavírya's steps,
 either with sacrifices, alms-giving, or austerities, or with high
 exploits in battle."

30 On the very day when the king received prosperity from
 31 Dattátreya, he performed sacrifice to Dattátreya. And there
 all his subjects having seen the king's supreme prosperity
 that day offered up sacrifices with devout attention.

32 Such is this magnanimity of the wise Dattátreya, *who*
 is Vishṇu, the guru of all things movable and immov-
 33 able, endless, high-souled. In the Purāṇas are narrated the
 manifestations of the bearer of the bow Śārngā, who is endless,
 34 inscrutable, the bearer of the couch discus and club. What-
 ever man ponders on his highest form, happy is he, and he
 35 may soon pass over mundane existence. 'Ho! I am ever in
 truth easy of reach by faith even to Vaishṇavas,'—how is it
 that a man should not have recourse to him, whose are these
 36 very words? For the destruction of unrighteousness, and for
 the practice of righteousness, the god, who is without beginning
 and without end, preserves the stability of nature.

37 Moreover I tell thee of Alarka* also, the famous birth.

* Read Alarkam for Anarkam.

THE STORY OF KUTALAYĀSVA.

And thus has been related the union between the high-souled
Rājarāhi Alarka, who was faithful to his father, and Dattā-
treya.

CANTO XX.

The Story of Kucalayāśva.

*King Śatru-ji's son Rīta-dhrāja receives into intimate friendship two
Nāga princes in the guise of brāhmanas. They live with him by day,
and spend the nights in Rasātala. They cabal him to their father, and
relate his story as follows. Rīta-dhrāja sets out to succour the brāhman
Gūlora against a Deitya Pāṇḍita-kāra, with the aid of a wondrous horse
named Kucalayāśva.*

Jada spoke.

- 1 There was formerly a valorous king named Śatru-ji, in
- 2 whose sacrifices Indra was pleased by receiving the soma
- 3 juice. His son was a valiant destroyer of his foes: the peer
- 4 of Vrihaspati, Indra and the Aśvins in intellect, prowess and
- 5 beauty. The king's son was continually surrounded by young
- 6 princes, who were his equals in age, intellect, virtue, prowess
- 7 and behaviour. He was sometimes resolved on investigating
- 8 the whole Śāstra literature; at other times engrossed* with
- 9 poetry, dialogue, singing and the drama. Moreover he enjoyed
- 10 himself both with gambling pastimes, and in the discipline of
- 11 all kinds of weapons. he was intent on the study of elephants,
- 12 horses, and chariots suitable for war.† The king's son en-
- 13 joyed himself in company with the young princes, being
- 14 absorbed in pleasure by day and night alike. But while they
- 15 sporting there, numbers of young brāhmanas, young princes
- 16 and young vaiśyas of the same age came to enjoy themselves
- 17 affectionately.
- 18 Now after a time two young Nāgas, the sons of Aśvatara,‡

* For *sambhavaṇ* read *sambhavaṇ* ?

† The text appears corrupt, for *yogyāṇ yudhā* read *yudhā-nigogyā* ?

‡ A Nāga prince.

9 visited the surface of the earth from the Nága-world. Dis-
 guised in form as bráhmans, youthful, handsome, those two,
 in company with the young princes and the other dvijas,
 10 remained there linked in friendship, occupied with various
 amusements. And all those young princes and the young
 11 bráhmans and vaiśyas, and those two young Nága princes
 engaged in bathing, kneading the limbs &c., adorned them-
 selves with garments and perfumes, and occupied themselves
 12 with the business of kings.* As day after day went by, the
 two young Nágas enjoyed themselves, being bound by affection
 13 for the king's son. And the king's son received the highest
 pleasure from those two, by various amusements, and by jests,
 14 conversation, &c. Apart from those two he neither ate, nor
 bathed, nor drank sweet drinks; he did not disport himself,
 nor take up his weapons to improve his accomplishments.
 15 And those two, spending the night in Rasátala,† mainly oc-
 cupied in sighing in the absence of that high-souled prince,
 visited him day after day.

16 "With whom do ye both, my sons, find supreme affection
 in the mortal-world?" thus inquired their father of both
 17 those young Nágas. "Whilst I have seen you both many days
 here in Pátála, I *never* behold you both with kindly counte-
 nances by day and night"

Jada spoke.

18 Thus questioned by their father himself, the two illustri-
 ous sons of the Nága king falling prostrate, with hands reve-
 rently joined, replied.

The sons spoke.

19 "It is the son of Satru-jit, dear father, famed by name as
 Rita-dhvaja, shapely, upright in conduct, a hero, proud, kind
 20 of speech, no sneaking tale-bearer,‡ eloquent, learned,
 friendly, a mine of excellencies, an honourer of the honour-
 21 worthy, intelligent, modest, adorned with courtesy. Our mind,

* The text seems incorrect. For *-samyuktáms* read *-samyuktáś?*

† The lower world.

‡ For *anāprishṭa-katho* read *anāprishṭa-katho*.

being rejoiced by attendance on him, affection for him and pleasure with him, finds no delight in the Nāga-world or the air-world.* By separation from him chill Pātāla does not tend to warm us, dear father; through union with him the sun by day tends to gladden us."

The father spoke.

23 "He is the happy son of a holy *father*, whose excellencies
such accomplished persons as ye are thus celebrate even in his
24 absence. There are evil-dispositioned men learned in the
Śāstras; there are good-dispositioned men who are fools:
but I esteem him, my sons, the happier who equally possesses
25 knowledge of Śāstras and a good disposition. A father has
indeed a son in that *son*, whose friends always declare his
friendly qualities, and whose enemies his valour, among the
26 good. Perchance ye have preferred a request to him as a
benefactor: he has done something to satisfy your mind, my
27 children. Happy is he! The life of each high-born one has
been well lived, when petitioners to him turn not away, and the
28 petition of his friends is not powerless. In my house what-
ever gold and other *metals*, jewels, animals for riding, and seats
there are, and whatever else imparts delight; that should be
29 given him without hesitation. Fie on the life of that man,
who, while failing to make a return to beneficent friends,
30 believes that he *really* lives! The wise man who, cloud-like,
showers benefits on his circle of friends and injury on his
foes,—*men* wish him prosperity."

The sons spoke.

31 "What might any one do for that successful man, whose
petitioners are all always honoured in his house with the *grant*
32 of all their desires. The jewels that are in his house, whence
can we have them in Pātāla? And whence his animals for
33 riding, his seats, and carriages, ornaments and clothing? The
knowledge that he has, is found nowhere else. Even for the
34 wise he is, dear father, the ablest remover of all doubts. One
thing he has done, and that in our opinion was impossible of

* For *bhuṃ-loke* read *bhucarloke*?

accomplishment, except by Brahmā, Viṣṇu,* Śiva, and the other lords."†

The father spoke.

- 35 "Nevertheless I wish to hear what was his highest deed,
whether it be impossible or possible of accomplishment. Is
36 anything impossible to the wise? Men who have determination attain to the position of the gods, lordship over the
immortals, and the position of being worshipped by them, or
37 any other coveted arduous thing. There is nothing unknown,
or inaccessible, or unobtainable, either in heaven or here,
to strenuous men who have brought their mind, organs
38 and soul under control. An ant by walking travels thousands
of yojanas; even Garuḍa, if he does not move, does not move
39 a single foot. Where is the surface of the earth, and where
is the site of the polar star? Yet Dhruva the son of King
40 Uttānu-pāda, a denizen of the earth, reached it. Relate then
how the good young prince did his feat, that ye may discharge
your indebtedness, my sons!"

The sons spoke.

- 41 "The high-souled prince has told us this feat he did before,
dear father; that he spent his youth, being noted for his good
conduct.
42 "But formerly, dear father, a certain brāhman, the wise
Gālava, bringing a magnificent steed, approached Satrajit;
43 and replied to the king—"A certain vile Daitya, an evil-doer,
O king, springing up, is destroying my hermitage without
44 cause day and night, assuming the several forms of a lion, an
elephant, and forest-roving beast, and of other small-bodied
45 animals. When I am absorbed in profound meditation and
deep contemplation, and intent on vows of silence, he raises
46 obstacles so that my mind wavers. Thou art able instantly
to burn him with the fire of thy anger, but not we. Do I
desire that austerities arduously acquired should be squar-

* Govinda.

† The text seems incorrect. For *tasyaḥ kartavyam* read *tasya kṛtam*
karṇam? And for *śūdrāda* read *śūdrān*!

47 dored, O king? But one day O king, having perceived the
demon, I heaved a sigh, being distressed by him, and exor-
48 dingly depressed in mind. Thereupon this horse fell forth-
with from the sky itself, and a voice from no corporeal being
49 exclaimed—hoarken to it, O lord of men!—"Unwearied the
noble steed can traverse the whole circle of the earth with
50 the sun. He has been produced for thee. Nor is his
course stayed in Pātāla, in the sky or in water; nor does he
succumb when moving in every direction, or even among the
51 mountains. Since he will traverse the whole circle of the
earth unwearied, he will become famed in the world under the
52 name Kavalaya. And the base sinful Dānuva, who day and
night torments thee, him shall slay, O brāhman, the king named
53 Sotra-jit mounted on this horse; and his son Rita-dhvaja get-
ting this jewel of a steed shall attain to fame by means of him."
54 I now have met with [thee: do thou, O king, ward off that
obstructor of my austerities, for a king is interested therein.
55 Therefore I have told thee, O king, of this gem of a horse: do
thou command thy son, so that righteousness may not perish."
56 "At his word the king, righteous in soul, mounting his son
Rita-dhvaja, who had performed a solemn ceremony, on that
57 gem of a horse, sent him away then with Gālava. And the
Muni, taking him, departed to his own hermitage-home."

CANTO XXI.

Kucalayāśa's marriage with Madhūrā.

Rita-dhvaja, called also Kucalayāśa, wounds and pursues the
Daitya Pātāla-ketu. In the pursuit he falls through a chasm into
Pātāla and reaches the city Purandara-pura—There he meets Madhū-
lāsā, (daughter of the Gundhara king Visākrasū,) whom Pātāla-ketu
had carried off—He marries her with the help of her companion
Kusāldā, who then admonishes them on the blessings of marriage—
He kills the Daityas who oppress him, and brings her home to his father,
who praises and blesses him.

The father spoke.

1 "Relate my sons what the king's son did after he departed
in company with Gālava; your story is a surprising one."

The sons spoke.

2 "The king's son, residing in Gálava's pleasant hermitage,
3 subdued every obstacle to the reciters of the Veda.

4 "The base Dánava, infected with frenzy and arrogance, did
5 not know the prince Kuvalayásva who was dwelling in Gála-
6 va's hermitage. Then assuming the form of a hog, he ap-
7 proached to outrage the bráhmaṇ Gálava, who was busied in
8 the evening service. On an out-cry by the Muni's disciples,
9 the king's son hastily mounting the horse pursued the *bear*,
10 shooting arrows *at him*; and drawing his mighty bow, that
11 was decorated with pretty designs, he struck *the bear* with an
12 arrow shaped like the half-moon. Wounded by the iron
13 arrow, the wild beast, intent on its own speedy escape, set off
14 for the large forest dense with mountain trees. The horse
15 followed him impetuously, swift as thought, being urged on
16 by the king's son who was obeying his father's command.
17 After traversing thousands of yojanas with speed the quick-
18 paced *bear* fell into an open chasm in the earth. Immediately
19 after him, the king's son also, on his horse, fell into the great
20 chasm, which was enveloped in crass darkness. Then the
21 beast was lost to the sight of the king's son therein; and he
22 saw Pátála clearly there, but not that *animal*.

23 "Next he saw the city called Purandara-pura filled with
24 hundreds of golden palaces, embellished with ramparts.
25 Entering it, he beheld no man there in the city, and as he
26 wandered about he next saw there a woman hastening along.
27 He questioned her, the slender-limbed, 'Why or on whose
28 account are you proceeding?' The noble lady replied not a
29 word and ascended into the palace. And the king's son
30 fastening up his horse on one side followed her indeed, being
31 wide-eyed with amazement *but* fearless.

32 "Then he saw reclining on a very spacious couch, all made
33 of gold, a solitary maiden, full of love, as it were Rati;—her
34 face like the clear moon, her eye-brows beautiful, large-hipped
35 and full-breasted, scarlet-lipped, slender-bodied, her eyes

• Vimba-lipped. The Vimba, *Cephalandra indica* (*Momordica monadel-*

18 like the blue water-lily, her nails red-tipped, black-complexion-
ed, *soft-skinned*, her hands and feet copper-coloured; her
thighs round and tapering, her teeth beautiful, her locks
dark-blue fine and strong.

19 "On seeing her, lovely in every limb, as it were a creeper on
the body of the god of Love, the king's son thought her the
20 deity of Rasātala. And the beauteous maiden immediately
she saw him, with his dark blue wavy hair, and well-developed
thighs shoulders and arms, deemed him the god of Love.
21 And she rose up, the noble lady, feeling an agitation in her
mind. The slender one was overcome at once by bashfulness,
22 astonishment and dejection. 'Who is this that has come?
Is he a god, or a Yakshin, or a Gandharva, or a *Nāga*, or a
Vidyadhara, or a man accomplished in virtuous deeds and
23 love?' Thinking thus, and sighing often, she seated herself
on the ground and then the fascinating-eyed lady swooned
24 away. The king's son, being also smitten by the arrow of
25 love, revived her, saying 'Do not fear.' And then that
maiden, whom the high-souled *prince* saw before, being dis-
26 tressed took a fan and fanned her. After reviving her, the
maiden, on being questioned by him, somewhat bashfully made
27 known the cause of her friend's fainting. And the noble lady
related to the king's son in detail all the cause of the fainting,
which occurred at the sight of him; and also her story as the
other lady had told it.

"The lady spoke.

28 'The king of the Gandharvas is named Visravasa, and this
29 is his beautiful-browed daughter called Madalāni. The son
of Vajra-ketu, a fierce Dānava, the slayer of his foes, was
30 named Pātāli-ketu, a dweller within Pātāli. He, raising an
illusion of darkness, carried off this maiden when she was in
her garden, unattended by me, and brought her *here*, the
31 villain. On the coming thirteenth day of the *lunar fortnight*,
it was foretold, an Asura shall carry her off; but he does not

pho, Roxb.) bears a bright scarlet berry, 2 inches long, and 1 in diameter.
It is a climber, common everywhere (Hooker, vol. II p. 621; Roxb. p. 696).

32 deserve the lovely-limbed maiden, any more than a *śūdra*
 deserves to hear the Veda. And when the day was over,
 Surabhi said to the maiden who was ready to kill herself,
 33 "This base Dānava shall not get thee. He who shall pierce
 him, when he* reaches the world of mortals, with arrows,
 34 that one, O noble lady, shall shortly be thy husband." And
 I am her prudent companion, Kuṇḍalā by name, the daughter
 of Vindhyaśān, and the wife of Puṣkara-mālin, O warrior.
 35 My husband having been killed by Śumbha, I am wandering,
 in fulfilment of a vow, from one place of pilgrimage to another
 36 by a divine course, ready for another world. Pātāla-kota,
 evil-souled, when he had assumed a wild boar's form was
 pierced by some one with an arrow, to secure the deliverance
 37 of the Munis. And I having really followed him, have
 returned in haste: it is indeed true, the base Dānava has
 been smitten by some one.
 38 'And this lady fell into a swoon: hear what is the cause.
 The maiden is full of affection for thee even at first sight, O
 39 pride-inspiser! who resemblest the sons of the Devas, distin-
 guished for gracious speech and other virtues. And she is
 allotted as wife to the other, who has wounded the Dānava.
 40 For this reason she fell into the deep swoon, and all her life
 the slender-limbed maiden will indeed experience suffering.
 41 On thee is fixed her heart, O enamoured hero; and she will
 have no other† husband all her life long. Hence is her suffer-
 42 ing. Even so was Surabhi's prophecy. But I have come here,
 my lord, through affection for her, experiencing grief; for
 there is in truth no difference between one's friend's body and
 43 one's own. If this lovely lady gets an approved hero for her
 husband, then assuredly may I engage in austerities with a
 44 mind at ease. But who art thou? and wherefore hast thou
 come here, O high-minded hero? Art thou a Deva, or Daitya,
 45 Gandharva, Nāga, or Kinnara? For not here can men come,
 nor is human body such as thine. Declare thou that, even as
 I have spoken truthfully.'

* The Dānava.

† For *c'ānyo* read *nānyo*.

"Kuvālayāva spoke.

46 "What thou askest me, O lady skilled in holy law, who I
 am and why I have come, hear that, O lady bright of under-
 47 standing! I tell it thee from the beginning. Son of king
 Satru-jit, I was despatched by my father, O beauteous one!
 I reached Gálava's hermitage for the purpose of protecting
 48 the Muni. And while I was affording protection to the Munis
 who observe the holy law, there came one, disguised in hog-
 49 like form, to hamper them. Pierced by me with an arrow,
 shaped like the half-moon, he rushed away with great speed:
 50 mounted on horseback I pursued him. Suddenly I fell as in
 play into a chasin, and my horse also. Thus mounted on
 51 horseback, wandering alone in darkness, I met with light,
 and saw thee lady; and when questioned, thou gavest me no
 52 answer whatever. And following thee I entered this splen-
 did palace. Thus I have related this truly. No Deva am I,
 53 or Dánava, nor Níga, nor Gandharva or Kinnara, O sweet-
 smiling one! The Devns and the rest are all objects of veneration
 to me, O Kuṇḍalá. I am a man; thou must not be afraid
 of this at any time."

The sons spoke.

54 "Gladdened thereby, the noble maiden, gazing dully through
 bashfulness on the noble countenance of her friend, uttered
 55 no word. And again the friend, being gladdened, answered
 him, *after saying to her*, 'Truly has he related it, O maiden
 obedient to Surabhi's word!'

" Kuṇḍalá spoke.

56 'O hero unvarnished truth is the word thou hast spoken;
 and her heart, perceiving it no otherwise, will gain com-
 57 posure. Surpassing beauty indeed clothes the moon, and
 light clothes the sun: prosperity attends the happy man,
 fortitude the resolute man, and patience the great man.
 58 Thou indeed hast assuredly slain that wicked base Dánava:
 how shall Surabhi, the mother of cattle, speak falsely?
 59 Therefore happy verily is this maiden and blessed with good

fortune, in gaining union with thee. Perform, O hero, the
needful ceremony, celebrated according to rule.'

The sons spoke.

60 "I am ready to comply," thus spoke the king's son to her,
O father. And she thought of him, the large-thighed* hero,
61 the chief of his race. And he taking fuel and kúsa grass,
accepted her immediately, through affection for Madālasā and
62 through respect for Kuṇḍalā. Kindling fire, he sacrificed,
being conversant with the mantras, and caused the blessed
maiden to take part in the marriage ceremony. And as he
63 had come, he departed then, being a wise man, to his own
hermitage-abode for the purpose of practising austerities.

"And the companion† said to the maiden: My wishes are
64 fulfilled, O lovely-faced one. Now that I have seen thee, re-
splendent in beauty, wedded to this husband, I will perform
65 matchless austerities, with a mind at ease; and, having my
sins washed away in the waters of the sacred pilgrimage-
places, I shall not again become such as I am now."

"And then bending courteously she addressed the king's
son, being desirous to go, yet shaken in her speech through
love for her friend.

"Kuṇḍalā spoke.

66 'No counsel should be given even by men to such as thou
art, O man of boundless understanding! and much less there-
67 fore by women; hence I offer thee no counsel. But yet thou
hast caused me also to confide in thee with a mind drawn by
love towards this slender-waisted one: I will remind thee, O
68 foe-queller. Verily a husband must ever cherish and protect
his wife. A wife is her husband's help-meet unto the com-

* For *tumburum* read *tumborum*, "whose thighs are like the tumba," a
kind of lough gourd, *Lagenaria vulgaris* (*Cucurbita lagenaria*, Roxb.) It ap-
pears to be a wild variety. The common plant is the Sanskrit *aláru*, the
modern *kadu* or *láu*. It bears a large, thick, membranous or almost woody
fruit, often 1½ foot long, usually bottle- or dumb-bell-shaped (Hooker, vol. II,
p. 618; Roxb., p. 700).

† For *sakṣm*, read *sakṣī*?

63 plete attainment of religion, wealth and love. When both
 wife and husband are controlled by each other, then all the
 70 three combine, religion, wealth and love. How without a wife
 does a man attain to religion or wealth or love, my lord? In
 71 her the three are set. So also without a husband a wife is
 powerless to fulfil religion and the other *duties*. This three-
 72 fold group resides in wedded life. Men cannot perform the
 worship of the gods, pitris and dependants and of guests, with-
 73 out a wife, O prince! And riches, although acquired by men,
 although brought to their own home, waste away without a
 74 wife, or even where a worthless wife dwells. But there is
 indeed no love for him *without a wife*,—this is clearly evident.
 By community of the wedded pair in their duties he may
 75 attain to the three duties. A man satisfies the pitris with
 children; and guests with preparations of food, likewise the
 immortal *gods* with worship; as a man he satisfies a virtuous
 76 wife. Moreover for a woman there is no religion, love,
 wealth or off-spring without a husband. Hence this three-
 77 fold group rests upon wedded life. This have I spoken to
 you both; and I go as I have wished. Prosper thou with her
 in riches, children, happiness and long life.'

The sons spoke.

78 "Having spoken thus, she embraced her friend and bowed
 to the prince, and she departed by a divine course according
 to her own purpose.
 79 "And Satru-jit's son, being desirous to depart from Pátála,
 mounted her on the horse but was perceived by Dana's off-
 80 spring. Thereon they suddenly shouted out, 'She is being
 carried off, she is being carried far away, the pearl among
 81 maidens, whom Pátála-ketu brought from heaven. Besides
 he has won the might of the Dánavas, the iron-staff, the sword,
 the club, the spear, the bow, together with Pátála-ketu.'
 82 'Stand, stand!' thus exclaiming, the Dánava chiefs then
 83 rained* a shower of arrows and spears on the king's son. And
 Satru-jit's son, excelling in valour, split their weapons with

* For *varashur* read *currishur*?

84 a multitude of arrows, laughing as if in sport. In a moment
the surface of Pátála was covered with the swords, lances,
spears and arrows, which were split by the multitudes of
85 Rítadhva's arrows. Then taking up Tvashtri's weapon
he hurled it against the Dánavas; thereby all those Dánavas
86 together with Pátála-ketu were turned into heaps of bones
bursting with the excessive heat from blazing rings of fire,
just as the oceans were burnt up when the fire of Kapila fell
on them.

87 "Then the prince, seated on horseback, after slaying the
chiefs of the Asuras, came to his father's city with that pearl
88 of women; and prostrating himself he recounted every-
thing to his father, both the visit to Pátála, and the meeting
89 with Kuṇḍalá, and the meeting with Mukálasá, and the con-
flict with the Dánavas, and their slaughter with the weapon,
and the return.

90 "His father, having thus heard the exploits of his graceful-
minded son, was both filled with affection and embracing his
91 son spoke thus:—'I have been delivered by thee, O son,
worthy, magnanimous, who hast saved from their fears the
92 Munis who follow true religion. The fame handed down
by my ancestors has been further augmented by me: thou, O
93 son, mighty in valour, hast multiplied it. Now he, who does
not diminish the glory, wealth or heroism which his father
94 has acquired, is known as an ordinary man. But whoever
strikes out by his own might fresh heroism still, exceeding his
95 father's heroism, the wise call him great among men. Who-
ever lessens the wealth and heroism and glory acquired by
96 his father, the wise call him base among men. I then had
accomplished even as thou hast the bráhma's deliverance.
And the visit to Pátála that thou madest, and the destruction
97 of the Asuras that thou didst effect, even this, my child, is
in excess, hence thou art great among men. Therefore thou
98 art fortunate, my boy. I indeed in getting thee, such a son
as this, excelling in virtues, am to be praised even by
righteous men. That man does not, I hold, gain the affec-
99 tion of adopted sons, who does not surpass his son in wis-

son, liberty and valour. He on the birth of him who
100 is known in the world through his father! He who attains
fame through a son, his birth is the birth of a nobly born man.
The fortunate man is known by reason of himself; the
101 ordinary man by reason of his father and grandfather; the
base man attains distinction through his mother's relations and
his mother. Therefore, my son, prosper thou in riches and
102 heroism and in happiness. And never let this daughter of
the Gandharva be parted from thee.'

"Thus he was addressed by his father kindly again and
103 again in various sort; and after an embrace he was permitted
to depart with his wife to his own residence. He lived there
104 joyfully in the society of his wife in his father's city, and also
elsewhere in gardens, woods, and mountain-tops. And she,
the lovely, the beautiful-waisted, having prostrated herself
before the feet of her parents-in-law, thereafter morning by
morning enjoyed herself in companionship with him."

Canto XXII

The story of Kacchapa's (continued): Mudlak's death.

Pāṇḍu-ketu's brother Tāṇḍu-ketu, in the guise of a Munī dwelling on
the bank of the Yamunā, induces Kacchapa to guard his hermitage,
on the pretext that he had certain ceremonies to perform in the
water. Disappearing within the water he goes to the palace and reports
that Kacchapa had died in battle with the Daityas. Mudlak dies
through grief and the king and queen after their lamentations, and
perform the prince's obsequies. Tāṇḍu-ketu then returns to the hermitage
and releases the prince.

The sons spoke

- 1 "Many days afterwards the king again addressed his son,
'Mounting this horse go quickly to rescue the brāhmanas,
- 2 and patrol the earth, morning by morning, day by day,
for the brāhmanas' freedom from molestation must always be
- 3 sought after. There are evil-behaved Dānavas in hundreds,
born in wickedness; do thou so act that the Munis may ex-

perience no obstacle from them.' Then the king's son did as he was directed by his father. After traversing the whole earth, the king's son did obeisance to his father's feet in the forenoon, as each day came round; and then during the rest of the day he enjoyed himself with her, the slender-waisted one.

“One day, however, while moving about, he saw Pátálaketu's younger brother Tála-ketu, who had fixed his hermitage on the bank of the Yamuná. The wily Dánava had assumed a Muni's shape. Bearing the previous enmity in mind, he accosted the king's son—‘O royal prince! I accost thee, do thou then accomplish *my request* if thou art willing: nor must thou refuse my petition, thou that art true to thy promise! I will offer a sacrifice to Dharma, and the oblations also must be made. The funeral piles must be put up there, since they have not yet ascended into the air. Hence give me, O hero! this thy own ornament that is about thy neck for gold, and guard thou my hermitage, until I praise within the water the god Varuna, the lord of marine animals, with the mantras prescribed by the Vedas for Varuna's worship, which cause creatures to thrive, and in haste return.’ To him as he spoke thus the prince did obeisance and then gave his neck-ornament, and replied to him, ‘Go sir! with a mind at ease; I will stay in this very spot near thy hermitage according to thy command, Sir! until thy coming again. No man shall cause thee molestation here while I stay. And do thou in *perfect* confidence, without hurry, O bráhmaṇ, accomplish thy purpose.’

“Being thus addressed by him, he then plunged into the water in the river, while the prince guarded the other's magic-raised hermitage. And Tála-ketu went from that river to the prince's town, and spoke thus in the presence of Madálasá and other persons.

“Tála-ketu'spoke.

“The hero, Kuvalayáśva, while guarding the ascetics close to my hermitage, fighting with a certain wicked Daitya

18 *his* *neck-ornament* *and* *the* *neck-ornament* *was* *in* *the* *hand* *of* *the* *king* *who*
his night, was pierced in the breast with a spear by the
19 wicked *Dutya* who resorted to magic. While dying, he
gave me this neck-ornament; and *súdra* ascetics gave him
20 to the fire in the wood. And the frightened horse which
uttered distressed neighings, with tearful eyes, was led off
21 by that cruel *Dánava*. This beheld I, malicious, evil-doer.
Whatever should forthwith be done in this *matter*, let it be
22 done without delay. And take this neck-ornament as a con-
solation to your hearts, for we ascetics may not have anything
to do with gold.

The sons spoke.

23 "Having so spoken, he left it on the ground and departed
as he had come. And these people afflicted with grief, fell
24 down, ill with fainting. Immediately recovering conscious-
ness all those royal handmaids, and the queens and the king
25 lamented sorely distressed. But *Madālasā* seeing that his
neck-ornament, and hearing that her husband was slain,
quickly yielded up her dear life.
26 "Thereon a great cry arose in the houses of the citizens,
27 even as there was in the king's own house. And the king
beholding *Madālasā* bereft of her husband and dead, made
answer to all the people, having recovered his composure
28 after due reflection. 'Ye should not weep, nor I, I perceive,
when one considers the fleetingness of even all relations.
29 Why do I bewail my son? Why do I bewail my daughter-in-
law? I think after due reflection, that neither should be
30 bewailed, since events happen as they are fated. Why
should my son, who in obedience to me has met death when
engaged in guarding the *dvijas* according to my command,
31 be bewailed by the intelligent? Assuredly if my son has
quitted his *body* on account of those *dvijas*, will not that body
32 to which he resorts, cause him to rise higher? And how is it
possible that this high-born *lady*, thus faithful to her husband,
should be bewailed? For women have no deity besides a hus-
33 band. For she would have to be thus bewailed by us, and her
relatives, and other compassionate persons, if she were

separated from her husband. But this noble lady, who on hearing of the death of her husband has immediately followed her husband, should not for this reason be bewailed by the wise. Those women should be bewailed, who are separated from their husbands; those should not be bewailed who have died with them: but this grateful wife has not experienced separation from her husband. Verily what woman in both the worlds would think her husband human, who gives her all happinesses both in this world and the next? Neither should he be bewailed, nor yet this lady, nor I, nor his mother. We were all rescued by him who resigns his life for the sake of the bráhmans. For my high-souled son, by relinquishing his body which was half consumed, has freed himself from his debt to the bráhmans, to me, to religion. Though losing his life in war, he did not surrender his mother's honour, the spotless fame of my family, or his own heroism.

“Then Kavalayáśva's mother, having heard of her son's death, looked upon her husband and, immediately after her husband, spoke similarly.

“The mother spoke.

‘Not such gratification did my mother or my sister get, O king! as I have felt in hearing that my son has been slain while protecting the Muni. Those who die, sighing, in great distress, afflicted with illness, while their relatives lament,—their mother has brought forth children in vain. Those who, while fearlessly fighting in battle to guard cattle and dvijas, perish crushed with arrows, they indeed are really men in the world. He who turns not his back on suppliant friends, and enemies, in him his father has a real son, and in him his mother has given birth to a hero. A woman's pain of conception reaches, I think, its success at the time when her son either vanquishes his foes or is slain in battle.’

The sons spoke.

“Then the king bestowed the funeral obsequies on his son

and daughter, and having given forth indeed, sent
the water to his son.

- 47 "And Tāla-ketu also, having issued from the Yamuna
water, spoke this honied speech respectfully to the king's
48 son. 'Depart, O prince; thou hast caused me to be success-
ful. While thou hast remained stationary here, the long
49 wished-for business, and the sacrificial acts to Varuna the
high-souled lord of the ocean, all that I have completed, as
I had desired.'
- 50 "The king's son did him reverence and departed to his
father's city, mounting on that steed which sped along like
Garuda and the wind."

CANTO XXIII.

Kuralayāśra's visit to Pātālā.

*Kuralayāśra, returning home, learnt what had happened—He
mourns his loss, and a woman takes a cheerful life—The Nāga
king Aśvatara, hearing this story, engages in austerities and extols Śaras-
vatī—Samaratī, propitiated by him, restores him his companion
Kumbala, and gives them both perfect skill in poetry and music—Both
propitiate Śiva, who at their request gives Aśvatara Madālāsā as his
daughter, restored to life as before—At Aśvatara's suggestion, his sons
invite Kuralayāśra to their palace in Pātālā and introduce him to
their father—Aśvatara asks Kuralayāśra to relate his story.*

The sons spoke.

- 1 The king's son reaching then his own city in haste, desirous
to salute his parents' feet respectfully, and eager to see Madā-
2 lāsā, beheld some people of the city downcast, with joyless
countenances, and then again astonished with joyful faces:
3 and other people with wide-open eyes, exclaiming "Hurrah!
hurrah!" embracing one another, filled with the utmost
4 curious interest. "Long mayest thou live, O most fortunate
prince! Thy adversaries are slain; gladden thy parents' mind
and ours also, which is relieved of anxiety.
- 5 Surrounded before and behind by the citizens who were
crying out thus, his joy forthwith aroused, he entered his

father's palace. And his father and mother and other relations embraced him, and then invoked on him auspicious blessings, saying "Long mayest thou live!" Thereupon having done obeisance, surprised at what this *might mean*, he questioned his father; and he duly explained it to him.

8 On hearing that his wife Madālasā, the darling of his heart, was dead, and seeing his parents before him, he fell into the
9 midst of a sea of shame and grief. He thought, "The maiden, on hearing I was dead, gave up life, the virtuous one: fie on
10 me harsh-minded *that I am!* Malignant am I, worthless am I, that I live most pitiless, when deprived of that deer-eyed
11 one who encountered death for my sake!" Again he thought, having firmly composed his mind, banishing hastily the rising distraction, and breathing hard outwards and inwards, feeling undone.

12 "If I abandon life because she has died on my account, what benefit shall I confer on her? Yet this would be praiseworthy in women's opinion. Or if being downcast I weep, repeatedly exclaiming 'ah! my beloved,' still this would not
13 be praiseworthy in us; for we are men assuredly. Frigid with grief, downcast, ungarlanded, uncleansed, I shall then become
14 an object of contumely to my adversaries. I must cut off my enemies, and obey the king, my father. And how then can I
15 resign my life which is dependant on him? But here, I consider, I must renounce pleasure with woman, and yet that *renunciation* does not tend to benefit the slender-limbed one.
16 Nevertheless in every way I must practise harmlessness, which works neither benefit nor injury. This is little for me *to do* on her account who resigned her life on mine."

The sons spoke.

18 Having thus resolved, Rita-dhvaja then performed the ceremony of offering water, and immediately afterwards performed the obsequies: and he spoke again.

Rita-dhvaja spoke.

19 "If she, Madālasā, the slender-limbed, were not my wife, I
20 would not have another companion in this life. Besides that deer-eyed daughter of the Gandharva, I will not love

any woman—so have I spoken in truth. Having given
that wife, who observed true religion, whose gait was like the
elephant's, I will not assent to any woman—this have I declared
in truth."

The sons spoke.

22 And having renounced, dear father, all the delights of
woman, bereft of her, he continued to sport in company with
his peers, his equals in age, in the perfection of his good dis-
23 position. This was his supreme deed, dear father. Who is
able to do that which is exceedingly difficult of accomplishment
by the gods, how much more so by others?

Jada spoke.

24 Having heard their speech, *then* father became dissatisfied;
and after reflecting the Nāga king addressed his two sons, as
if in ridicule

The Nāga king Aśvatara spoke.

25 "If men, deeming a thing impossible, will put forth no effort
26 in the deed, from the loss of exertion there ensues loss. Let
a man undertake a deed, without squandering his own man-
hood; the accomplishment of a deed depends on fate and on
27 manhood. Therefore I will so strive, my sons, hence-
forth—let me so practise austerities diligently,—that this
may in time be accomplished."

Jada spoke.

28 Having spoken thus, the Nāga king went to Plakshāvata-
rāṇa,* the place of pilgrimage on the Himavat mountain, and
29 practised most arduous austerities. And then he praised the
goddess Sarasvatī there with his invocations, fixing his mind
on her, restricting his food, performing the three proscribed
ablutions.†

Aśvatara spoke.

30 "Desirous of propitiating the resplendent goddess Jagad-
dhātṛī Sarasvatī, who is sprung from Brahmā, I will praise
31 her, bowing my head before her. Good and bad, O goddess,

* Where the R. Sarayy takes its rise.

† At morning, noon, and evening.



whatever ~~there be~~, the cause that confers alike final emancipation and riches,—all that, conjoint and separate, resides in thee, O goddess. Thou, O goddess, art the imperishable and the supreme, wherein everything is comprised; *thou art* the imperishable and the supreme, which are established like the

33 Atom. The imperishable and the supreme is Brahma, and this universe is perishable by nature. Fire resides in wood,

34 and the atoms are of earth. So in thee resides Brahma, and this world in its entirety; in thee is the abode of the sound Om, and whatever is immovable and moveable, O goddess.

35 In thee *reside* the three prosodial times,* O goddess, all that exists and does not exist, the three worlds,† the three Vedas, the three sciences,‡ the three fires,§ the three lights,|| and the three colours,¶ and the law-book; the three qualities, the three sounds,** the three Vedas, and the *three* āśramas,††

37 the three times, and the *three* states of life, the pitris, day, night and the rest. This trinity of standards is thy form, O

38 goddess Sarasvatī! The seven soma-saṁsthā *sacrifices*, and the seven havīḥ-saṁsthā *sacrifices*, and the seven pāka-saṁsthā‡‡ *sacrifices*, which are *deemed* the earliest by those

* Mātrā; short, long, and prolated.

† Loka; earth, atmosphere and the sky.

‡ Vidyā; metaphysics (with logic), the art of government, and the practical arts (?)

§ Pāvaka; gārhapatya, āhavanīya, and dakṣiṇa.

|| Jyotis; fire on the earth, ether in the atmosphere, and the sun in the sky.

¶ Varṇa; or, the three castes.

** Śabda.

†† Āśrama; those of the griha-śtha, vana-prastha, and bhikṣu.

‡‡ The names of these sacrifices are thus given me by the Pandit of the Bengal Asiatic Society. The Soma-saṁsthā are (1) agni-śtoma, (2) atyaṅgi-śtoma, (3) nithya, (4) shoḍaśin, (5) atirātra, (6) vājaheya, and (7) āptor-yama. The havīḥ-saṁsthā are (1) uḅnyādheya, (2) agni-hotra, (3) dakṣa-pūrnāmāsa, (4) c'ātūrināsyani, (5) paku-bandha, (6) sautra-manī, and (7) agrajāṇeṣṭi. The pāka-saṁsthā are given differently by different authors. According to Kṛpāstambha they are (1) aspāsana-homa, (2) vaiśva-deva, (3) pāvapa, (4) aṣṭakā, (5) śrāddha, (6) śarpa-bali, (7) isāna-bali. According to Baudhāyana, (1) huta, (2) prahuta, (3) āhuta, (4) śūlagava, (5) bali-

who think differently, and which are as eternal as Brahman, are performed by those, who assert that all things are Brahman with the utterance of thy name, O goddess. Undefined, composed of half a measure, supreme, unchanging, imperishable, celestial, devoid of alteration is this thy other supreme form which I cannot express. And even the mouth does not declare it, nor the tongue, the copper-coloured lip, or other organs. Even Indra, the Vasus, Brahmā, the Moon and Sun, and Light cannot declare thy form, whose dwelling is the universe, which has the form of the universe; which is the ruler of the universe, the Supreme Ruler; which is mentioned in the discussions of the Sāṅkhya and Vedānta philosophies, and firmly established in many Śākhās; which is without beginning middle or end; which is good, bad, and neutral; which is but one, is many, and yet is not one; which assumes various kinds of existence; which is without name, and yet is named after the six guṇas, is named after the classes, and resides in the three guṇas; which is one among many powerful, possesses the majesty of the Śaktis, and is supreme. Happiness and unhappiness, having the form of great happiness, appear in thee. Thus, O goddess, that which has parts is pervaded by thee, and so also that which has no parts; that which resides in non-duality, and that which resides in duality (O brāhman). Things that are permanent, and others that perish; those again that are gross, or those that are subtler than the subtle; those again that are on the earth, or those that are in the atmosphere or elsewhere; they all derive their perceptibility from thee indeed. Everything--both that which is destitute of visible shape, and that which has visible shape; or whatever is severally single in the elements; that which is

śharapa, (6) pratyavarohana, and (7) ushtakā-homa. According to Gautama, (1) ashtakā, (2) parvapa, (3) śrāddha, (4) śravaṇi, (5) śgrahāyāni, (6) c'aitri, and (7) śvayujī.

* A MS. in the Sanskrit College reads *dāya* for *dāyā*, and *sanātane* for *sandtandā*; with this reading the first line of the verse would qualify *dehā*, *caracacā*, if *sanātane* be taken as an *āśā* form of *sandtani*. But these verses seem obscure.

in heaven, on the surface of the earth, in the sky or else
where,—is connected with thee by thy vowels and by thy
consonants!"

Jada spoke.

48 Thereupon, being praised thus, the goddess Sarasvatī, who is
Vishnu's tongue, answered the high-souled Nāga Aśvatara.

Sarasvatī spoke.

49 "I grant thee a boon, O Nāga king, brother of Kambala;
speak therefore: I will give thee what is revolving in thy
mind."

Aśvatara spoke.

50 "Give thou me, O goddess, Kambala indeed my former
companion, and bestow on us both a converseance with all
sounds."

Sarasvatī spoke.

51 "The seven musical notes,* the seven modes in the musical
scale,† O most noble Nāga! the seven songs also,‡ and the

* Svara, a "musical note." There are 7 *svaras*, viz. *śaḍja*, *riṣabha*,
gāndhāra, *madhyama*, *pañcama*, *dhairata*, and *nishāda*; and they are designa-
ted by their initial sounds, *sa*, *ri*, *ga*, *ma*, *pa*, *dha*, and *ni*; but the arrange-
ment varies, and Prof. Monier-Williams in his dictionary places *nishāda* first,
śaḍja fourth, and *pañcama* seventh. Those 7 *svaras* compose the "musical
scale," *grāma* (Beng. *saptak*). The interval between each consecutive pair of
notes is divided into several 'lessor notes' called *śrutis*; thus there are 4
between *sa* and *ri*, 3 between *ri* and *ga*, 2 between *ga* and *ma*, 4 between *ma*
and *pa*, 4 between *pa* and *dha*, 3 between *dha* and *ni*, and 2 between *ni* and
sa in the higher octave—that is 22 *śrutis* in all. The *svaras* correspond to
the 'natural notes,' and the *śrutis* to the 'sharps and flats' in European
music. (Raja Sourindro Mohan Tagore's *Sangita-sāra-saṅgraha*, pp. 22—24,
where the names of the *śrutis* are given; and his *Victoria-giti-mālā* in Ben-
gal, Introduction.)

† Grāma-rāga. I do not find this in the dictionary. Does it mean the
"series of musical scales" that can be formed by taking each of the notes
(*svara*) as the 'key' note? Thus there would be 7 scales, as there are 7
notes. But Raja S. M. Tagore calls this *svara-grāma* (Beng.), and he says
that only 3 such scales were common in early times, viz. those with *śaḍja*,
gāndhāra and *madhyama* as key notes (*Victoria-giti-mālā*, Introduction,
pp. 2).

‡ Gītaka. I do not know what the seven songs are.

... of modulations,* be also the four notes
 ... and the three octaves;—all these thou and also
 53 hata shalt sing, O sinless one! Thou shalt know more yet
 through my favour, O Nāga king. I have given thee the four
 kinds of quater-verse,§ the three sorts of musical tunes,|| the
 54 three kinds of musical movement,¶ also the three pauses in

* *Murchāśā*. This seems to be "running up or down the scale;" it is defined thus—

Kramat svarādām saptaśūdim ārohaś'c'd' ārohaḥam
Murchāśāśyaśvate grāma-traya tūp sapta sapta c'a.

As there are 7 scales obtained by taking any of the 7 notes as the key note, there would be 7 *murchāśā*s; and this applies to the 3 octaves (*grāma-traya*), so that there are 21 *murchāśā*s altogether (*Sangita-sāra-saṅgraha*, p. 30, where their names are given). But in his Bengali Treatise Raja S. M. Tagore explains *murchāśā* to be the "passing uninterruptedly from one note (*swara*) to another, and in the process sounding all the intermediate notes and lower notes (*śruti*)."[†] This corresponds to 'slurring.' With this meaning the number of possible *murchāśā*s is almost indefinite.

† *Tāla*, the "division of time in music." It consists of three things, *tāla*, the duration of time, *kriyā*, the clapping of the hands (accentuation), and *māna*, the interval between the clappings. It seems to correspond to the 'bar' and the 'kinds of time' in European music. European music has only 3 kinds of time (Common, Triple and Compound, each with a few subdivisions); but in Hindu music there is the utmost variety. I do not know what the 49 *tālas* here meant are; but Raja S. M. Tagore gives two lists of *des't-tāla*; one enumerating 120, and the other 72.

‡ *Grāma*, the "octave." Hindu music uses only three octaves, which are called *śrīma* (Beng. *vilāśā*), *mādhya* (*mad'ra*) and *ur'd'a* (*idra*).

§ *Pada*.

|| *Tāla*. This seems to refer to the classification of the *tālas*, viz., *buddha*, *ādhan-ga* (or *ādhan-va* or *ādhan-ga*, v. r.) and *san-khya*, (Raja S. M. Tagore's *Sangita-sāra-saṅgraha*, p. 261); but this classification is also applied to the *rāgas* (see his *Victoria-gīti-mālā*, Introduction, p. 9.). The *buddha* are explained to be the famous kinds complete in themselves; the *ādhan-ga* are those produced by a mixture of two simple ones; and the *san-khya* those produced by a mixture of many simple ones.

¶ *Laya*, "musical speed." The 3 kinds are *druta*, quick, *mādhya*, mean, and *vilambita*, slow; the *druta* being twice as fast as the *mādhya*, and the *mādhya* twice as fast as the *vilambita*. *Laya* does not take account of practical time. This corresponds to "the movement" in European music.

music,* and the four-fold today.† This thou shalt know through
 55 my favour O Nāga king, and what lies further. What is
 contained within this and dependant thereon, measured in
 vowels and consonants—all that I have given to thee and
 56 Kambala. I have not so given it to any other on the
 earth or in Pātāla, O Nāga: and ye shall be the teachers
 of all this in Pātāla and in heaven and on earth also, ye
 two Nāgas!"

Jada spoke.

- 57 Having spoken thus, the lotus-eyed goddess Sarasvati, the
 tongue of all, then disappeared at once from the Nāga's view.
 58 And then, as it all happened to those two Nāgas, there was
 begotten in both the fullest knowledge in versification,
 musical time, musical notes, &c.
 59 Then the two Nāgas, observing musical tone on the lute-
 strings, being desirous of propitiating with seven songs the
 60 lord who dwells on the peaks of Kailāsa and Himālaya,
 the god Śiva, who destroyed Kāma's body, both exerted
 61 themselves to the utmost, with voice and tone combined, being
 assiduous morning, night, noon and the two twilights. The
 bull-bannered god, being long praised by them both, was
 62 gratified with their song, and said to both. "Choose ye a
 boon." Thereon Asvatara with his brother doing reverence
 63 made request to Śiva, the blue-throated, Umi's lord,—
 "If thou, O adorable three-eyed god of the gods, art pleased
 64 with us, then grant us this boon according to our desire;

* Yati, "a break in the *laya*" (*laya-praṇṭhi-niyama*), 'a rest' in music.
 The 3 kinds are *samā*, *sroto-gatā*, and *go-puṣṭhā*. The *samā* may occur at
 the beginning, in the middle, or at the end of the *laya*, and in each of the 3
 kinds of *laya*. The *sroto-gatā* occurs apparently when the time quickens
 (*accelerando*) after the rest, that is when the *laya* changes from *vilambita* to
madhya, or from *madhya* to *druta*, or from *vilambita* or *madhya* to *druta*.
 The *go-puṣṭhā* occurs apparently when the time becomes slower (*rallentando*,
ritardando) after the rest, that is when the *laya* changes from *druta* to *mad-*
ya, or from *madhya* to *vilambita*.

† Today. I do not find this word in the dictionary. Does it mean
 drum-music?

65 let Kuvalayāśva's deceased wife, Maddass, O god, be
 become my daughter of the same age as when she died, re-
 membering her life as before, endowed with the selfsame
 beauty, as a devotee, and the mother of Yoga; let her be
 born in my house, O Ś'iva."

Ś'iva spoke.

66 "As thou hast spoken, most noble Nāga, it shall all happen
 through my favour, in very truth. Hearken also to this, O
 67 Nāga. But when the śrāddha is reached, thou shouldst eat
 the middle piṇḍa by thyself, most noble Nāga, being pure, and
 68 having thy mind subdued; and then, when that is eaten,
 the happy *lady* shall rise out of thy middle hood, the same in
 69 form as when she died. And having pondered on this thy
 desire, do thou perform the libation to the pitris; immediate-
 70 ly she, the fine-browed, the auspicious, shall rise out of thy
 breathing middle hood, the same in form as when she died."
 71 Having heard this, both then adored Ś'iva, and returned,
 full of contentment, to Rasātala. And so the Nāga, Kam-
 72 tāla's younger brother, performed the śrāddha, and also
 duly ate the middle piṇḍa; and, while he pondered on that
 73 his desire, the slender-waisted *lady* was produced* at once,
 in the selfsame form, out of his breathing middle hood.
 74 And the Nāga told that to no one: he kept her, the lovely-
 toothed one, concealed by his women in the inner apartments.
 75 And the two sons of the Nāga king pursuing pleasure day
 by day, played† with Rita-dhvaja like the immortals. But
 76 one day the Nāga king, being intoxicated, spoke to his sons,
 "Why indeed do ye not do as I told you before? The king's
 77 son is your benefactor in my opinion; why do ye not confer
 a benefit on him, the pride-inspirer? Thereupon they both,
 being thus admonished by their kindly-affectioned father,
 78 went to their friend's city, and enjoyed themselves with
 the wise prince. Then both, after having held some other
 79 talk with Kuvalayāśva, invited him respectfully to come to
 their house. The king's son said to them, "Is not this your

* or yaṁpe read jāṁpe.

† Read cikṛīḍāte for cikṛīḍā.

80 sense? Whatever is mine, riches, carriages, garments, &c., that
 is indeed yours. But whatever ye desire should be given you,
 81 riches or jewels, let that be given you, O young dvijas, if ye have
 friendly regard for me. Am I cheated by such a cruel fate as
 82 this, that ye do not evince any sense of ownership in my
 house? If ye must do me kindness, if I am to receive favour
 83 from you, then consider my wealth and home as your own.
 84 Whatever is yours is mine, mine is your own. Believe ye
 this in truth. My life has gone out *into you*. Never again
 must ye speak of separate property, O virtuous dvijas:
 85 since ye are devoted to my favour, I have adjured you by my
 heart affectionately."

Thereupon both the young Nāgas, their faces beaming with
 86 affection, replied to the king's son, somewhat teigning anger.
 "Rita-dhvaja, without doubt, we must not think in our mind
 87 in this matter otherwise than thou hast now spoken. But
 our high-souled father has himself repeatedly said this—"I
 88 wish to see that Kuvalayāśva." Thereon Kuvalayāśva
 rising from his seat of honour, prostrated himself on the
 ground, saying, "Be it as your dear father says."

Kuvalayāśva spoke.

89 "Happy am I! Most rich in merit am I! Who else is there
 like me, that your father shews an earnest mind to see me?
 90 Rise ye therefore, let us go: not even for a moment do I wish
 to transgress his command here. I swear by his feet!"

Jada spoke.

91 Having spoken thus the king's son went with them both,
 and issuing from the city reached the holy river Gomatī.
 92 They passed through it, the Nāga princes and the king's son:
 and the king's son thought their home *lay* on the other side
 93 of the river. And drawing *him* thence, they led the prince
 to Pātāla; and in Pātāla he beheld them both as young
 94 Nāgas, lustrous* with the gems in their hoods, displaying
 the svastika marks. Gazing with eyes wide open with
 amazement at them both, who were most handsomely fested,

* Read *krīṇoddyotam* for *krīṇoddyotam*.

and they told him of their father, the Nāga king, Adhvaja
by name, peaceful, worthy of honour by the heaven-dwellers.

Then the king's son saw charming Pātāla; which was
adorned with Nāgas, young adult and old, and also with
Nāga maidens, who were playing here and there, and who wore
beautiful ear-rings and necklaces, as the sky is decked with
stars; and elsewhere resounding with drums, small drums,
and musical instruments, mingled with the strains of singing,
which kept time with the sounds of lutes and pipes; filled
with hundreds of charming houses. Glazing about on Pātāla
Satru-jit's son the foe-killer, walked about accompanied by
those two Nāgas his friends.

Then they all entered the Nāga king's residence, and they
saw the high-souled Nāga king seated, clad in heavenly
garlands and raiment, adorned with gems and ear-rings, ro-
splendent with superb pearl-necklaces, decorated with armlets,
blessed with good fortune, on a throne all of gold, the frame of
which was overlaid with a multitude of gems coral and lapis
lazuli.

They showed the king to him saying "That is our father;"
and they introduced him to their father, saying "This is the
hero Kuvalayāsra." Then Rīta-dhvaja bowed at the feet of
the Nāga king. Raising him up by force, the Nāga king
embraced him warmly, and kissing him on the head he
said "Long mayest thou live, and destroying all thy foes, be
submissive to thy father. My son thy virtues have been
mentioned even in thy absence, happy that thou art; thy
rare virtues have been reported to me by my two sons.
Mayest thou indeed prosper thereby in mind, speech, body
and behaviour: the life of a virtuous man is praise-worthy;
a worthless man although alive is dead. A virtuous man,
while accomplishing his own good, brings complete satisfac-
tion to his parents, anguish into the hearts of his enemies,
and confidence among the populace. The gods, the pitṛas,
brāhmanas, friends, supplicants, the maimed and others, and
his relatives also desire a long life for the virtuous man."

the life of virtuous men, who eschew abuse, who are passionate towards those in trouble, who are the refuge of those in calamity, abounds in good fruit."

Jada spoke.

- 111 Having spoken thus to that hero, the Nága next addressed
his two sons thus, being desirous to do honour to Kuva-
112 layásva. "When we have finished our ablutions and all the
other proceedings in due order, *when we have drunk wine and*
enjoyed other pleasures, when we have feasted up to our
113 *desire*, we shall then with joyful minds spend a short
time with Kuvalayásva in *hearing* the story of the success of
114 his heart's festival." And atru-jit's son assented in silence
to that speech. Accordingly the lofty-minded king of the
Nágas did as he had proposed.
- 115 The great king of the Nágas, true to his word, assembling
with his own sons and the king's son, filled with joy, feasted
on foods and wines, up to fitting bounds, self-possessed and
enjoying pleasure.

CANTO XXIV.

The story of Kuvalayásva (continued).

The Recovery of Madólusi.

The Nága king Áśvatara asks Kuvalayásva what gift he can confer on him—Kuvalayásva replies he needs nothing, and is sufficiently gratified by the king's favour—The king urges him and at his sons' suggestion the prince asks to see Madólusi even in illusion—The king brings her in as an illusion, and afterwards restores her to Kuvalayásva.

Jada spoke.

- 1 His two sons and the king's son respectfully attended the
2 high souled king of the Nágas, after he had banquetted. The
high-souled Nága manifested kindly regard towards his sons'
3 friend with suitable conversation, and said, "Declare, Sir,
what pleasure I must do thee who hast entered my house:

cast away hesitation towards me as a son would towards his father. Whether silver or gold, raiment, carriages, or wealth, or whatever thou dost highly appreciate that is hard to be got—ask that of me."

Kuvalayaśva spoke.

- 5 "Through thy favour, illustrious Sir! gold and other wealth
are in my father's house; I have no need of any such thing
6 at all now. While my father rules this earth for thousands
of years and thou also rulest Pātāla, my mind is not expectant
7 in solicitation. They are both possessed of Svarga and are
very rich in merit, who from their youth possess, in their
father's lifetime, a mere particle* of wealth amidst his
8 krores of wealth, friends equally-educated, and a body
free from sickness. My father† holds the wealth; have I
9 not youth? When wealth is wanting, men's minds become
prone to petitions. When I have it in full measure, how shall
10 my tongue make petition? Those who need not think
whether they have any riches at home or not, happy are they,
sheltered in the shadow of the tree of their father's arm.
11 But those, who even from childhood losing their father
have had the care of a family, they have in my opinion,
through the ruin of their taste for happiness, been tricked by
12 the Creator. We therefore through thy favour always give
willingly to supplicants the hoards of money, gems and other
13 wealth left by our fathers. I have everything then here,
since I have touched thy feet with my crest-jewel, since I have
touched thy body."

Jaḍa spoke.

- 14 Being answered thus in a modest speech, the noble Nāga
replied kindly to the young prince, the benefactor of his sons.

The Nāga spoke.

- 15 "If it be not thy mind to receive of me gems, gold or other
gift; whatever else may please thy mind, mention thou it. I
will give it thee."

* Wealth as small as the point of a blade of grass.

† Read *janitṛ* for *janitā*.

Kuvalayāśva spoke.

- 16 "My lord, through thy favour, I whom thou dost ask have
everything at home: it has been gained especially through
17 sight of thee. And herein I am successful, and my life has
been rewarded, that I a mortal have embraced thy body who
18 art divine; that the dust of thy feet has found a seat on
my head. What indeed have I not gained thereby, O Nāga
19 king? But if thou needs must give me the boon that I
desire, then let not the faculty of working righteousness
20 depart from my heart. Gold, gems, jewels and such like,
carriages, houses, seats, women, food and drink, and children,
21 and tasteful garlands and ointments,—both these various
objects of desire, and also vocal and instrumental music and
whatever other *music there be*—all this I hold to be the fruit
22 of the tree of good works. Therefore a man must start
from the root thereof; he must exert himself, while ruling
his spirit: nothing in the world is hard of attainment to those
who adhere to good works."

Āsvatara spoke.

- 23 "So shall thy mind be, O wise man, relying on righteous-
ness; and truly all this is the fruit of righteousness as thou
24 hast said. Nevertheless thou must certainly take, now that
thou hast entered my house, what thou thinkest hard to be
gained in the human world."

Jada spoke.

- 25 Having heard this his speech, the young prince then
26 looked at the faces of the Nāga king's sons. Thereupon both
those heroes prostrating themselves told their father clearly
all the young prince's thoughts.

The sons spoke.

- 27 "When this *prince's* beloved wife heard that he was slain,
she forsook her dear life, being deceived by a certain cruel,
28 bad-minded Dānava, who shewed his enmity. *She was the*
29 daughter of the Gandharva king; she was named Madālasā.
Then he, mindful of the past, made this vow, dear father,
30 'No other shall be my wife save Madālasā.' This hero Rita-

Arjuna longs, dear father, to behold her, lovely-limbed :
this may be done, let it be done."

Aśvatara spoke.

- 31 "Such magical power as that belongs to one who is exempt
from such gross elements. How can this be except as a dream
or as an illusion proceeding from Sambara ?"*

Jada spoke.

- 32 Then Śatru-ji's son prostrated himself before the high-
souled Nāga king and replied, being touched with affection
33 and modesty. "If thou showst me now, dear father, Madhulasā
even in illusion, I hold that thou hast done me the greatest
favour."

Aśvatara spoke.

- 34 "Look thou here then, my son, if thou wouldest see the
illusion. I must show thee favour; a visitor at one's house,
though a child, is master."

Jada spoke.

- 35 The Nāga king led in Madhulasā who was concealed in the
house, and next he uttered some gibberish distinctly in order
36 to bewilder them. And then he showed the young prince the
beauteous lady, saying, "Is she or is he not, O prince, thy
wife Madhulasā ?"

Jada spoke.

- 37 Then, seeing the slender one, he lost his self-reliance that very
moment. He moved towards her, uttering the word
"Beloved !" And the Nāga Aśvatara hasting beheld him off.

Aśvatara spoke.

- 38 "It is illusion, my son ! touch her not ! I told thee so at
first. The illusion quickly vanishes when touched or other-
wise meddled with."
39 Thereupon he fell to the ground, overwhelmed by a faint ;
and exclaiming "Ah Beloved !" he thought of his noble
40 wife. "Alas for the love of this King towards my steadfast
mind, whereby I have been thus overthrown without the

* A Daitya.

† Read *darśayase* for *darśayate* ‡

31 weapons of foes. She was shown as an illusion, though it was clearly no illusion at all by reason of the action of air, water and fire, earth and ether."

Jada spoke.

42 Then the Nāga reviving Kuvalayāsya, related to him the whole story of her recovery from death and all also that had
43 happened. Thereat rejoicing he took again his loved one, and after doing obeisance to the Nāga departed in great splendour, mounted on the horse, to his own city, having attained* the object of his thoughts.

CANTO XXV.

The story of Kuvalayāsya and Madālasā (cont. med.).

Kuvalayāsya, returning home, lives in perfect happiness with Madālasā—He succeeds his father Satru-jit—A son is born to them, Vikrānta—Madālasā prattles to the infant.

Jada spoke.

1 Reaching then his city he narrated the whole story fully to his parents, how he had regained his slender-limbed one who
2 had died. And the beautiful, slender-limbed lady bowed at the feet of her father and mother-in-law, and did honour as
3 before to her kindred with obeisance, embraces and such
4 greetings, according to propriety, and their ages. Then the citizens held a great festival there in the city.

And Rita-dhvaja long enjoyed himself with his beautiful-
5 waisted wife, both among mountain torrents, and on river sand-banks, and amid pleasant woods, and in groves. She also, longing to consume her merit by the delights of love,
6 enjoyed herself with him, her greatly-beloved, in pleasant places.

7 A long time afterwards the king Satru-jit, having ruled the earth worthily, underwent the law of Death. Then the citi-

* Read *abhyupetaḥ* for *abhyupetaḥ* ?

9 some inaugurated as king his high-souled son Rīta-dhara
noble in conduct and action.

10 While he duly protected his subjects as if they were his
own sons, Madālasā gave birth to her first-born son. The
father gave that clever *child* the name Vi-krānta. The re-
tainers were pleased thereat and Madālasā laughed. Madā-
lasā spoke to her infant boy in the way of prattle,* as he lay
on his back crying not unmelodiously.

11 "Perfect art thou, darling, nor has thy name been given
thee now in mere fancy. This very body of thine is composed
of the five elements, not indeed for this reason dost thou cry
12 —wherefore then? Nor indeed does your highness (this title
is thy birth-right) cry because thou art a king's son. Doubt-
ful are the various good and bad qualities, that are connected
13 with the elements, in all thy organs. Since in a man here the
elements, extremely weak, increase by the means of the ele-
ments, namely, by means of the food and water and other
nutrients given, of what hast thou no gain, of what hast
14 thou no loss? Do not grow infatuated at this thy bodice
which is already decaying, and in that thy body;
thy body is given thee by good and bad deeds; the bodice is fastened
on thee by persons infatuated with pride and other *pya-*
15 *sions*. Do thou greatly esteem *each* aggregate of elements—
some *one* aggregate as a dear father, some *other* as a child,
some *other* as a mother, some *other* as a loved wife, some *other*
16 as thy own *property*, some *other* as not thy own. A man
beguiled in mind thinks that evils tend to assuage evils, that
enjoyments tend to happiness. Again the unwise man, great-
ly beguiled in mind, thinks that these very evils are plea-
17 sures. Laughter, gazing at the bones,† a pair of excessively
bright mocking eyes, firm plump flesh in the breasts and
elsewhere, in a woman—that is love's abode; is not woman

* Ullāpana: not in the dictionary. Ullāpa is said to mean "calling out in
a loud voice," "change of voice in grief, sickness, &c.;" but no such meaning
is admissible here.

† Asthi-sandarāna; this seems meaningless. Akshi-sandarāna seems
superfluous.

16 hall? The carriage rests on the earth; and the body is seated in the carriage; and even in the body there is another seated, the soul. There is not the same perception of ownership in one's body, as there is this excessive infatuation with it."

CANTO XXVI.

*The story of Kavalayánu (continued).
The Education of his Sons.*

Two other sons are born, *Subánu* and *Satru-mardana*—A fourth son is born whom *Madálesi* names *Atarka*—She criticizes these names—The king objects to her way of educating them, and wishes them to be brought up as *kshatriyas*—She prattles to *Atarka*.

Jada spoke.

1 Now the queen trained up that son, as he grew day by day,
2 to unselfish thought by talking and other means. As he regularly gained strength, as he gained his father's intelligence, even so he acquired knowledge of himself through his mother's talk. So the youth, instructed by her from his birth, having understanding and being unselfish, did not turn his mind towards family life.

4 A second son was born to her. His father named him.
5 When he said "This is *Su-bánu*," *Madálesi* laughed. Him also when a child she spoke to with prattle and other talk the same as before, and thus he, having a good intellect, acquired knowledge from his childhood.

6 When the king named the third-born son *Satru-mardana*, she the beautiful-browed laughed again very long thereat.
7 The slender-limbed mother similarly instructed him also from childhood. Devoid of desire he performed ceremonies, but not anything beneficial.

8 Now the king, when desirous of naming the fourth son, saw *Madálesi*, well-behaved as she was, laughing slightly: the

king, somewhat eagerly curious, spoke to her as she laughing.

The king spoke.

- 9 "Tell me the cause of your laughter, at the very time when
the name is being given. Vi-kránta, Su-báhu and the other
10 Satra-mardana,—the names given by me are I think fine,
suited to the kshatriya kindred, and indicative of heroism
11 and majesty. If these are not good, lady,—if you think *this*
in your mind,—then do thou give a name to this my fourth
son."

Madhúsá spoke.

- 12 "I must obey thy command, Mahá-rájá, as thou tellest me;
13 so I will give a name to thy fourth son. 'Alarka'! Learned
in religion he shall acquire fame in the world, and this thy
youngest son shall have understanding."
14 On hearing that name given the son by the mother, the
king, laughing at 'Alarka' as inappropriate, said:—

The king spoke.

- 15 "This name that thou hast given to my son, beautiful
lady,—why hast thou given such an inappropriate one? What
is its meaning O Madhúsá?"

Madhúsá spoke.

- 16 "This is my fancy, Mahá-rájá; I have given it as being
practical. So do thou listen, O king, to the meaninglessness
17 of the names given by thee. Since wise men speak of a pervad-
ing soul; and 'kránti' is described as the course which *passes*
18 from one place to another place; since the soul is *all-per-*
vading in that it is ubiquitous and does not move about;
therefore this appellation Vi-kránta, 'passed beyond,' appears
19 to me meaningless. The appellation Su-báhu, 'fine armed,'
given to thy second son, that too is meaningless because the
20 soul is incorporeal, O king. The name that thou hast given
the third son, Ari-mardana, 'foe-crusher,' I think that too is
21 inappropriate; and listen to the reason as regards it. Since
there is only one soul in all bodies, who, then, O king, is
regarded as its enemy in this world, or who as its friend?"

22 Creatures are crushed by creatures; how can the incorpo-
23 real be crushed? This fancy is meaningless because of the
24 separate existence of anger and the other passions. If a
25 bad name is fixed upon because of mutual dealing, why dost
26 thou think there is no meaning in the name Alarka? ”*

Jada spoke.

24 Being thus excellently addressed by the queen, the king,
25 having great understanding, assented to his loved wife who
26 spoke correctly. And the fine-browed lady spoke to that son,
27 just as to the elder sons, what would arouse the intellect.

28 The king said to her. “ Why dost thou deal thus, O foolish
29 one, with the temperament of my child, by giving him a mis-
30 chivous education as *thou didst* before to my other sons. If
31 thou shouldest do what pleases me, if my word should be ac-
32 cepted, thou restrain this son within the path of activity. So
33 the path of action will not lead to utter destruction, O lady;
34 and so the *pinḍa* offering to the *pitṛis* will not cease, O virtuous
35 one. The *pitṛis* dwell in the *Deva-loka*, they are also born as
36 brutes, they become men likewise, and they reside within the
37 class of elements. By offering the *pinḍa* and water a man,
38 busied in the ceremonies, ever nourishes them, O fine-browed
39 one, both the righteous and the unrighteous, those worn out
40 with hunger, those harassed by thirst; *he nourishes* the gods
41 likewise and guests. The gods, mankind, the *pitṛis*, departed
42 spirits, goblins, and *gubhyakas*, birds, worms and insects live
43 upon man indeed. Therefore, O slender-limbed, cause my son
44 to acquire thoroughly the whole duty of *kṣatriyas*, as re-
45 gards this life and life in the next world.”

The queen *Madālasā*, being thus admonished by her hus-
46 band, spoke to her son *Alarka*, with prattling words.
47 “ Thrive my son! rejoice my husband's mind with *thy* deeds,
48 in order to benefit friends and destroy enemies. Happy art
49 thou, my son, who alone, with never an enemy, wilt long pro-
50 tect the earth: from protecting it mayest thou have full
51 enjoyment of happiness, and from righteousness thou shalt

* *Alarka*, a farsious dog, or a fabulous dog with eight legs.

- 36 obtain the fruit, immortality. Mayest thou delight the
 brahmins at the holy festivals! Mayest thou fulfil the longing
 among thy kinsmen! Mayest thou think kindly in thy heart
 for another! Mayest thou restrain thy mind from the wives
 37 of others! Please continually the gods with numerous sa-
 crifices, and the devijas who resort to thee with wealth. And
 thou shalt long satisfy women with unparalleled affections, and
 38 thy foes with battles, O hero! As a child gladden the mind
 of thy kinsmen; and as a boy the mind of thy teacher by
 observance of his commands; as a young man gladden the mind
 of women who are the ornament of high families; as an old
 39 man the mind of the hermits in the forest. Exercising thy
 sovereignty mayest thou gladden thy friends! Guarding the
 good, mayest thou offer up sacrifices, darling! Destroying
 the wicked and thy enemies in battle, mayest thou meet thy
 death, my child, on behalf of cattle and brahmins!"

CHAP. XXVII

The Education of the Sons (Continued).

*Madhārasā instructs Alaka in a king's duties—Emphasizing especially
 the necessity for self-control, prudence and maintenance of the laws.*

Jada spoke,

- 1 Now being talked to in this way by his mother every day,
 2 the child Alaka grew in age and intelligence. Then this son
 of Rīta-dhvaja, on reaching boyhood, received investiture
 with the sacred thread, and being intelligent did obeisance to
 3 his mother and said, "What I ought to do now for happiness
 in this world and the next world, tell all that to me who am
 bowing respectfully before thee?"

Madhārasā spoke,

- 4 "My child, a king inaugurated in his kingdom must in the
 first place conciliate his subject, without obstructing his own
 5 duty. Eschewing the seven vices which are radically injuri-
 ous, he must guard himself from his adversaries without de-

6 departing from good counsel. Just as a man meets destruction
 in eight ways from a fine-wheeled chariot, so undoubtedly
 does even a king without departing from good counsel.
 7 And let him recognise the bad and good ministers through
 his enemies' faults; and he must strenuously trace out his
 8 enemy's spies by spies. But a king must not confide in
 friends, acquaintances, or relatives; let a king trust even in
 9 an unfriendly person, if so obliged by his affairs. A king
 must himself be conversant with the stationary, prosperous
 and deteriorating conditions of state policy, be familiar with
 the merits of the six measures of military policy,* and not
 be enslaved by desire.
 10 "A king must first subdue himself, and his ministers, then
 his dependants, and afterwards his citizens; then let him,
 11 fight against his enemies. But he who, without having
 indeed conquered these, desires to conquer his adversaries, he,
 with his own self unsubdued and with unsubdued ministers,†
 12 is killed by his enemies' party. A king must therefore, my
 son, first conquer desire and the other passions; for when
 they are conquered, victory is his assuredly; vanquished by
 13 them, a king perishes. Desire, and anger, and covetousness,
 intoxication and pride, joy also, and enemies—these in truth
 14 tend to destroy kings. Let him restrain himself, recollect-
 ing how Pându himself was killed when engrossed in love;
 15 and how Anuhráda‡ killed his own son through anger; and
 how Aila§ was killed through covetousness; how Vena|| was
 killed by dvijas through intoxication; how Anáyus¶ son Bali
 16 was killed through pride; Puranjaya through joy. Recol-
 lecting how, when these were conquered, high-souled Marutta
 vanquished all, let a king cast out these his own faults.

* *Vir.*, *sandhi*, peace; *vigraha*, war; *yāna*, marching; *śānta*, encamping; *dwaidhā-bhāva*, dividing his forces; and *samāraya*, alliance.

† For '*jitātmā jitātmāyah*' read '*jitātmājitātmāyah*'?

‡ Son of Hiranya-kāśipa.

§ Purúravaś.

|| A son of Anga.

¶ She was his mother.

- 17 "A king should learn the ways of the crow, eagle, bee, of the deer, serpent and peacock, of the goose, cock and
18 the red goat. A king should act like an insect against an
opponent; and a king should carry out the ways of the ants at
19 a fitting time. A king, who possesses the natural character
of the moon and the sun, ought to know for the sake of good
policy the behaviour of sparks of fire and of the seeds of the
20 acorn tree.* And a king ought to gather wisdom from
a courtesan, the lotus flower,† and a grasshopper, a doe-hare,
and the breast of pregnant women, and also from a woman of
the cow-herd caste.
- 21 "A king should assume the five forms of Indra, the Sun,
Yama and the Moon, and also of the Wind in the work of
22 government. Just as Indra nourishes the people on the earth
with showers of water for four months, so should a king
23 nourish them with largesses. Just as the Sun draws up the
water with his rays for eight months, so should a king collect
24 the folk and other *dharmas* by truly subtle means. Just as Yama
restrains friend and foe when the time arrives, so a king
25 should be impartial towards friend and foe, towards the
vicious and the virtuous. Just as by gazing on the full
Moon, a man grows affectionate, so, where the people are all
peaceful, that is the practice he should adopt from the moon.
26 Just as the Wind moves mysterious among all creatures, so
should a king move among the citizens, ministers and others,
and among his relatives by the agency of spies.
- 27 "The king, my child, goes to Svarga, whose mind is at-
tracted neither by covetousness, nor by love, nor by riches, as
28 by other *motives*. The king goes to Svarga, who keeps
within their duty erring foolish men, who are swerving from
29 their duty. He, in whose kingdom the duties of the four
classes and the four periods of a brâhman's life do not fall
into desuetude has, my child, eternal happiness after death
30 and in a future state. A king's highest duty, and that which

* S'âlmali; see note * p. 82. The pods contain a quantity of silky cotton which is blown about, when the pods burst.

† *Nelumbium speciosum*; see note § p. 29.

brings supreme felicity for him, is the maintenance among men of their own laws,* since it is disturbed by evil-minded men. By protecting creatures indeed a king reaches success; he who duly protects gains by his efforts a portion of righteousness."

CANTO XXVIII.

The Education of the Sons (continued). Madālasā's Exhortation.

Madālasā enunciates to Alarka the special duties of the four castes - and of the four periods of a brāhman's life—and the duties common to those four castes and periods, which must be strenuously maintained.

Jadā spoke.

- 1 Having listened to that his mother's exhortation, Alarka also further questioned his mother both about the duties of the four classes, and about the duties appertaining to the four periods of a brāhman's life.

Alarka spoke.

- 2 "Thou hast expounded, gracious lady, this the duty relating to the system of kingly government. I wish to hear that duty which concerns the four classes and the four periods of a brāhman's life."

Madālasā spoke.

- 3 "A brāhman's duty is held to be threefold—liberality, study, sacrifice. There is no other fourth duty. His duty is regardless of his position. Irreproachable sacrificial and educational occupations, and the acceptance of gifts from the purified—this is fitly proclaimed his threefold means of livelihood.
- 4 Liberality, study, sacrifice—this is declared to be the threefold duty of a kshatriya also: protection of the earth, and subsistence by weapons are his means of livelihood. Liberality, study, sacrifice,—that indeed is the threefold duty of a vaiśya.

* Dharma.

also; husbandry, and the tending of cattle, and agriculture, are his means of livelihood. Liberality, and sacrifice, obedience to dvijas, I have declared to be the threefold duty of the śūdra also; and his means of livelihood are a handicraft, obedience likewise to dvijas, nourishing them, buying and selling. These are said to be the duties of the four classes.

"Hear also the connexions among the four periods of a brāhmaṇ's life. A man who has not erred from the duty of his own class gains perfect felicity; he goes to hell after death, if he has served what is forbidden. And as long indeed as a dvija is not invested with the sacred thread, so long, my son, he acts, speaks and eats unrestrainedly.

"When duly invested with the sacred thread, he becomes a brahma-c'ārin in his guru's house, and he should dwell there. I relate his duty; hear it of me. Private study, attendance on fire, bathing, and wandering about for alms, and always eating that food after informing his guru and obtaining permission from him. He should be diligent in the guru's business; there should be thorough evoking of his affection; and when summoned by him, he should read intently, his mind withdrawn from everything else. After acquiring one, two or all the Vedas from his guru's mouth, he is authorized to give the guru his fee with words of eulogy. But let him enter on the grīha-stha period when desirous of the period of family life; or, by his own wish, on the vāca-prastha period and on the fourth period. Or let the dvija await his decease there in the guru's house, obedient to the guru's son if the guru be dead, or to the guru's disciple, if there be no son. Obedient, free from self-conceit, let him pass through the period of a brahma-c'ārin.

"Next when he has desisted therefrom, through desire for a grīha-stha's status, let him then rightly marry a wife, sprung from the family of a different Rishi, his equal, free from sickness, not deformed, for the sake of a grīha-stha's status. And having gained money by his own toil, let him duly

Atsamāna. His family and here should not be descended from the same Rishi. This indicates exogamy.

please the pitris, gods and guests by faith; and also nourish those who resort to him, his dependants and children, and his female relatives, and the afflicted, the blind, and the outcast, the birds and the cattle,* to the utmost of his power with gifts of food. This is the duty of a griha-stha; sexual intercourse also at the proper season: but he should not, to the utmost of his power, neglect the performance of the five sacrifices. And let the man himself, being zealous to the best of his power, together with his dependants, eat the remains of the food consumed by the pitris, the gods, the guests and paternal kinsmen.

"Now I have declared this griha-stha period distinctly. I describe to thee the duty of the vāna-prastha: be it heard. Having seen the succession of his offspring, and the stoop of his body, let the wise man enter upon the vāna-prastha period, for the purpose of purifying his soul. In it *there is* the enjoyment of the forest, and attraction by penances, sleeping on the ground, sacred study, ceremonies for the pitris gods and guests, the homa oblation, the three daily ablutions,† the wearing matted hair and a bark dress, and diligence in meditation unceasingly, the use of forest unguents. This is the vāna-prastha period, for the purification of sin, and beneficial to the soul. But after that *comes* another, the last, *period* of the bhikṣu.

"But hear from me the nature of the fourth period, which with its peculiar duties has been described my darling, by high-souled *men* conversant with its duties.‡ Renunciation of every association, sacred study, abstinence from anger, control over the senses, no long dwelling in one habitation, abstaining from undertakings, and eating food obtained by begging once a day, also desire for the awakening of knowledge of the soul, and gazing at the soul. Now I have acquainted thee with this duty in the fourth period.

"Hear from me the common duty of the other classes and of

* For *paśavas* read *c'a paśava*?

† At dawn, noon, and sunset.

‡ For *yajñ-eva-dharmo* 'eye' read *eva-dharmo*, *yasya*!

32 the periods of life. Truthfulness, purity and harmlessness, freedom from envy, and patience, mercy, generosity,* and contentment is the eighth virtue.

33 "These duties have been succinctly described to thee concerning the classes and the periods of life: and a man should

34 stand wholly within those his own peculiar duties. And the man, who overstepping his own duty named according to his own class or period of life, should behave otherwise,

35 should be punished by the king. And the king who overlooks men, who after forsaking their own duties commit sin,

36 loses his pious acts. Therefore a king must vigorously punish all the classes that behave contrary to their special duties, and he must keep them within their own occupations."

CANTO XXIX.

Madhvasā's Exhortation (continued).

Madhvasā explains to Abhi the position of a griha-stha—and personifies as a cow, the Vedas; power acts, the words of the good and the words evil; sadhā, evāhā and krodhā. She describes the bull offering, and water oblation. The duties of a griha-stha to guests—the śrīdhātā—and further duties to guests. She pronounces a blessing on the griha-stha state—and quotes a song by Atre on it.

Atreka spoke.

- 1 "And what men must do who are engaged in the griha-stha period: and what becomes confined in the absence of action,
- 2 and what increases by action, and what is beneficial to men; and what a good man should avoid at home, and how things are done--declare that accurately to me who ask."

Madhvasā spoke.

- 3 "My child a man on assuming the griha-stha status, thereby nourishes all this earth and conquers the world he longs for.
- 4 The Ātris, the Munis, the gods, living things, and mankind,

* For *akṛpyanyam* read *akṛpyanyam*?

and worms, insects, and flying creatures, birds, cattle, and
5 Asuras subsist upon the griha-stha, and derive satisfaction
from him; and gaze indeed at his countenance, *wondering*,
'Will he give us *anything*?'

6 "The support of everything is this cow, my child, which con-
sists of the three *Vedas*, in which the universe is established,
7 and which is believed to be the cause of the universe. Her
back is the Rig-Veda; her loins the Yajur-Veda; her face
and neck the Sāma-Veda; and her horns are pious acts; her
8 hair the excellent words of the good; her ordure and urine
are tranquillity and prosperity; she is supported on feet which
are the *four* classes; she is the sustenance of the worlds; being
9 imperishable she does not wane. The word svāhā,* and the
word svadhā,† and the word vashaṭ, my son, and the other
10 word hanta are her‡ four teats. The gods *drink* of the
teat which is the word svāhā; and the pitris of that consist-
ing of svadhā; and the Manis of that which is the word
11 vashaṭ; the gods, living things and Asuras, and mankind
drink constantly of the teat which is the word hanta.
Thus this cow consisting of the three *Vedas*, my child, fattens
12 them. And the man, who grievously sinning causes their
destruction, sinks into the hell Tamas,§ the hell Andha-
tāmisa|| and the hell Tāmisa.¶ And the man, who gives
13 this cow drink with his own children and with the immortals
and other *objects of worship* at the proper time, attains Svarga.

14 "Therefore, my son, a man must nourish the gods, fishis,
and pitris and men and living things daily, even as his own
15 body. Therefore having bathed and become clean he should,
composed in mind, delight the gods, fishis and pitris, and the
16 prajā-pati also with water at the *proper* time. And a man**
having worshipped the gods with the fragrant flowers of the
great-flowered jasmine, should next delight Agni; and the
17 bali offering should also be made. Let him cast the bali

* The oblation to the gods.

† The oblation to the pitris.

‡ Read *taryāḥ* for *taryā*.

§ Darkness.

|| Complete darkness.

¶ Deep gloom.

** Read *mānavaḥ* for *mānavaḥ*.

offering to *Indra* and the *Vitva-devas* inside the house, and
 18 to *Dhanvantari* to the north-east; let him offer the *bali*
 eastward to *Indra*, southwards to *Yama*, and the *bali* west-
 19 wards to *Varuṇa*, and northwards to *Soma*. And let him also
 give the *bali* to *Dhātṛi* and *Vidhātṛi* at the house-door, and
 let him give it to *Aryaman* outside and all around the house.
 20 Let him offer the *bali* to night-walking goblins in the air, and
 let him scatter it to the *pitṛs* standing with his face south-
 21 ward. Then the *griha-stha*, being intent and having his mind
 well composed, should take the water and cast it, as a wise
 22 man, into those places for those several deities, that they may
 rouse out their mouths.

Having thus performed in his house the family-*bali*, the
 23 pure *griha-stha* should perform the *utsarga* oblation respect-
 fully for the nourishment of living things. And let him
 scatter it on the ground both for the dogs and low-caste man
 24 and the birds; for certainly this offering to the *Vitva-devas*
 is declared to be one for evening and morning.

And then he, as a wise man, having rinsed out his month,
 25 should look towards the door the eighth part of a *muhūrta*,
 whether a guest is to be seen. He should honour the guest,
 who has arrived there, with rice and other food and with
 26 water and with fragrant flowers and other presents, according
 to his power. He should not treat as a guest a friend, nor a
 27 fellow-villager, nor one who bears the name of an unknown
 family, nor one who has arrived at that time. Men call
 28 a *bṛhman* who has arrived, hungry, wearied, supplicat-
 ing, indigent, a guest; he should be honoured by the wise
 according to their power. A learned man should not inquire
 29 his lineage or conduct, nor his private study; he should esteem
 him, whether handsome or unhandsome in appearance, as a
grāh-pati. For since he stays but a transitory time, he is
 therefore called an *a-tithi*, 'a guest.' When he is satisfied, the
griha-stha is released from the debt which arises from hospita-
 lity. The guilty man, who without giving to the guest him-
 30 self eat, he incurs only sin and feeds on ordure in another life.
 The guest transferring his misdeeds to that man, from whose

82 home he turns back with broken hopes, and taking that man's
 83 merit, goes off. Moreover a man should honour a guest re-
 spectfully according to his power with gifts of water and
 vegetables, or with just what he is himself eating.

"And he should daily perform the śráddha with rice and
 34 other food and with water with regard to the pitris and bráhma-
 nans; or he should feed a bráhmaṇ. Taking up an agra* of
 35 the rice, he should present it to a bráhmaṇ: and he should
 give an alms to wandering bráhmaṇs who ask. The alms
 should be the size of a mouthful, the agra four mouthfuls.
 36 Bráhmaṇs call the agra four times a hantakúra.† But
 without giving food, or a hantakúra, an agra or an alms,
 37 according to his substance, he must not himself eat. And
 he should eat, after he has done reverence to guests, friends,
 38 paternal kinsmen, relatives, and petitioners, the maimed, and
 children and old men and the sick.

"If a man consumed with hunger, or another who is destitute
 39 wants food, he should be fed by a householder who has ade-
 quate‡ substance. Whatever kinsman is dispirited when he
 40 reaches a prosperous kinsman, the latter gets the sin that has
 been done by the dispirited man. And the precept must be
 observed at evening, and he should do reverence to the guest
 41 who has arrived there after sunset, accordingly to his ability,
 with a bed, a seat and food.

"Thus a weight is placed on the shoulder of one who
 42 undertakes family life. Vidhātṛi, and the gods, and the
 pitris, the great Rishis, all shower bliss on him, and so also
 43 do guests and relatives: and the herds of cattle and the flocks
 of birds, and the minute insects the‡ exist besides, are satisfied.

44 And Atri himself used to sing songs on this subject, noble one!
 Hear those, O noble one! that appertain to the griha-stha
 period— 'Having done reverence to the gods, and the pitris
 45 and guests, relatives likewise, and female relations, and
 gurus also, the griha-stha who has substance should scatter

* A measure.

† A formula of salutation, or an offering to a guest.

‡ And samartha for samartha?

ing to the *Vīṣṇu-devas* omitted. And in this ceremony the *dviṣas* must be arranged in pairs, and must be worshipped in dextral circumambulation. This is the occasional ceremony during growth, and the other is the funeral obsequies.

8 "And the *śrāddha* for a single deceased person should be performed on the day of the death; listen to that. And it should be performed omitting the offering to the gods, and
9 with a single vessel. And the oblations-with-fire* should not be made in the fire without the ceremonies. And he should
10 give one *piṇḍa* to the deceased person near the fragments of food, and sesamum-seed and water on the right, accompanying them with the recollection of that person's name. 'May he
11 be exempt from decay,' let the celebrant say, and 'may enjoyment be his,' let the others delighted say, at the place where the *brāhmanas* are dismissed. Men must do this every month
12 for a year. Now at the expiration of the year, or whenever the ceremony is performed by men, the *śrāddha* for deceased *sapinḍas* must be performed for him also: so the rule is
13 stated; and that must be without the offering to the gods, and accompanied with a single *argha* offering in a single vessel. And that ceremony must not be performed there in
14 the fire without offering the oblations-with-fire: and on the right there, he should feed the single *dviṣas*.

"And there is another distinction, consisting in an extra
15 ceremony every month; do thou listen attentive to me, as I tell thee of it, while it is being described. He should fill four vessels there with sesamum-seed, perfume and water,
16 three for the *pitris*, one for the deceased person, my son. And he should scatter the *arghya*-oblation in the three vessels, and in the deceased's vessel,† uttering the words 'Ye
17 *samánā*' &c., he should perform the rest as before.

"This *śrāddha* for a single deceased person is ordained precisely the same for women also. The *śrāddha* for deceased *sapinḍas* does not exist for them, if they have no son. The *śrāddha* for a single deceased person must be performed

śrāddha.

† *Bandhuta-pitṛe* for *putra-pitṛam*?

every year for a woman by the men, duly on the day of her death, as has been here mentioned for men.

“But if there are no sons, the sapindas; if they are wanting, the sahodakas,* and those who may be the mother's sapindas and those who may be the mother's sahodakas, should duly perform this ceremony for a man who has no son, and for one who has begotten only a daughter. The daughters and their children should in this way perform the ceremony for the maternal grandfather. But those who are designated as the sons of two such persons should worship their maternal and paternal grandfathers fittingly with the occasional śrādhhas.

“When all these relatives are wanting, the women should perform the ceremony without the mantras for their husbands; when they too are wanting, the king should cause the ceremony to be performed by a member of his own family, and the cremation and all the other ceremonies to be performed properly by men of that caste; for the king indeed is kṛishṇa-man to all the classes.

“Thus these continual and occasional ceremonies have been described to thee, my child. Hear the other periodical ceremony appertaining to the śrādhha. The new moon is just the cause there, and the time is the moon's waning; the fixed time indicates the constancy of that ceremony.”

CANTO XXXI.

Description of the Pārtava Śrādhha.

Madālasā mentions the seven sapinda ancestors, and the bapubhujas, and the remoter ancestors—She explains how the celebrant of the śrādhha nourishes them all—She enumerates the times for the śrādhha, and the persons who should and who should not be invited to it—She describes how the śrādhha should be performed.

Madālasā spoke.

“After the performance of the śrādhha to deceased sapindas, he who is the father's great-grandfather passes to the class of

* The samśodakas.

those who feed on the lepa,* having lost his share in the *piṇḍa* offered to the *pitṛis*. He, who is the fourth there-above among those who feed on the lepa bestowed by the deceased's son, ceases to eat *thereof* and obtains the satisfaction that is freed from the relationship.

“The father, and grandfather, and also the great-grandfather—these truly must be known as the three males who are related by the *piṇḍa*.† And those who are related by the lepa are said to be the three others reckoning upwards from the grandfather's grandfather: and the celebrant is the seventh among them. Such have Munis declared this seven-ancestral relationship to be, reckoning from the celebrant upwards. And there-above are those beyond participation in the lepa.

“Next are *classed* all the other ancestors, both those who dwell in *Naraka*, and those who have become animals, and those who reside within living creatures and other things.

“By what several means the celebrant, while performing the *śrāddha* rightly, nourishes all those ancestors, hear that, my child.

“Now truly *those ancestors* who have become *pisac*'as obtain satisfaction from the food that men scatter on the ground.

Those ancestors, my son, who have become trees, receive satisfaction from the water that drips from the bathing garment

on the ground. But the drops of water, that fall from the limbs on the ground, minister nourishment to those ancestors in

the family who have attained divinity. And when the *piṇḍas* are taken up, the particles of food that fall on the earth,—those ancestors in the family who have become animals

gain nourishment therefrom. The children moreover in the family who, being capable of performing religious ceremonies but not having undergone the purificatory rites, are

burnt on their death, they in their distress resist on the

scattering of the food and the water used in so. ag. And

* The wipings of the hands after offering the funeral oblations to the three

† *Saṁskṛta*.

the water, both that which is used by brâhmanas for drinking and the mouth after meals, and that which is used by them for sprinkling the feet,—the other ancestors likewise gain satisfaction indeed therefrom. So whatever water and food is scattered by the celebrant and by those dvijas, whether it be unsullied or fragmentary, that, my child, in the family of those who duly perform the śrāddhas, nourishes the other ancestors who have been born among the several creations. With the śrāddhas, which men perform with ill-gotten wealth, are satisfied those ancestors who have been born as cāṇḍâlas, pukkâdas and other men of degraded castes.

17 "Thus many here derive nourishment, my child, through their relations who perform the śrāddhas, by means of the casting away of food and drops of water. Therefore a man should perform the śrāddha in faith according to rule even with vegetables: no one perishes in the family of one who performs the śrāddha.

19 "I will mention the periodic times for it, and learn of me by what rule men perform it.

20 "The śrāddha must necessarily be performed on the night of the new moon, at the moon's waning every month, and on the eighth days* also.

21 "Learn of me the voluntary seasons. On the arrival of a distinguished brâhman, on an eclipse of the sun or moon, at the solstice, at the equinox, at the sun's passage from one sign into another, and on the occasion of a portent,† my son, on acquiring property worthy of a śrāddha, and on seeing a bad dream, and at occultations of the constellation or planet under which one is born, one should perform the śrāddha according to one's inclination.

23 "A distinguished brâhman learned in the Veda, a yogî, one who knows the Veda, one who has mastered the Âyeshtha-sâman, one who has thrice kindled the fire Nâdiketa, one who knows the three verses which begin with 'rudrâ,'‡ one

* Of three months.

† For *anâpâta* read *anâpâta*. This word has several other meanings, which are admissible.

‡ See V. I. 90. 6-8.

who knows the 'tri-suparna' hymns, one who knows the six
 24 Vedāngas, a daughter's son, a Ritr̥vij priest, a daughter's husband, and a sister's son, and a father-in law also, and one who is skilled in the business of the five sacred fires, and one who
 25 is eminent in austerities, a maternal uncle, and one who is anterior to one's parents, a disciple, a relative by marriage, and a kinsman—these brāhmanas are all worthy of invitation to a śrāddha.

26 "A religious student who has been incontinent, and a sick man, and one who has a limb superfluous or deficient, the son of a widow remarried, and a one-eyed man, an adulterine son,
 27 and a widow's bastard, my son, a traitor to his friends, one who has bad nails, an impotent man, a man with brown teeth, a brāhman negligent of his duties, a man cursed by his father,
 28 a slanderer, a vendor of soma juice, one who has deflowered his daughter, a medical man, and one who has discarded his guru and father, a hired teacher, a friend,* and
 29 the husband of a previously-married woman, one who discards the Vedas, and one who abandons the sacred fire, a man who has been corrupted by the husband of a low caste woman,† and others who habitually practise improper acts, —all these persons are verily to be shunned in ceremonies to the pitris, (O brāhmanas.)

30 "The celebrant should invite the above-mentioned brāhmanas on the day before, to the function performed in honour of the gods and pitris, and should fetch them also.

31 "And both he, who shall perform a śrāddha that ought to be performed by those self-controlling men, and he, who indulges in sexual intercourse after having offered the śrāddha and eaten the food,—the ancestors of these two men verily
 32 lie down in that semen a month. Moreover he who eats at a śrāddha and he who goes to a śrāddha after intercourse with
 33 a woman,—the ancestors of those two men feed on semen and urine for that month. Therefore a wise man must first issue

* Bhṛitakīdhyāpakō mitrah. This seems strange.

† For *trīśālī-patī-dīkṣitā* read *trīśālī-dīkṣitā-patī*, one who has married a low-caste woman or a deflowered girl?

24 an invitation; and men who have intercourse with women before the day arrives must be shunned.

“With his mind controlled he should feast those who
 35 have come seeking for alms, or ascetics who control themselves at the proper times, after first propitiating them with prostrations and other *reverential acts*. Just as the time
 36 of the waning moon is dearer to the pitris than that of the waxing moon, so the afternoon pleases the pitris more than the forenoon. One should do reverence to those devijas, who
 37 have arrived at his house, with a welcome; and with the *parvata* in hand he should feed those who have rinsed out their mouths, or seats. In the case of the pitris the number of *brahmanas* should be eleven, and in the case of the Gods*
 38 seven or according to the circumstances, of the celebrant, there should be one *brahmana* for the pitris and one for the Gods. In like manner for the maternal ancestors *the number of brahmanas* *but he must not* *only one*. The *brahmanas* intended
 39 for the Visvadevas may be identical on the side of the *pitris* and *maternal ancestors*, but some other men desire that they should be distinct. He should place the *brahmanas* intended for the Gods with their faces toward the east, and those for
 40 the pitris toward the north†. The ceremony due to the maternal ancestors has been similarly expounded by the wise.

Let the intelligent man *ganga kṣātra* form a seat, and
 41 worshipping with the *arghya* and other offerings, giving things pure and such like, and obtaining permission from them, let the wise *devija* perform the invocation to the gods
 42 according to the *mantras*. And having also given the *arghya* offering to all the deities with barley and water, and having duly given *perfunā*, *garhastya*, water and incense accompanied
 43 with a lamp, let him both perform the whole of the *destral circumambulation* for the pitris; and having given a double quantity of *darbha* *grass*, and having obtained permission

* For *devai* read *deva*.

† The text is very obscure, and seems corrupt. For this translation I am indebted to Babu Harimohan Vidyābhāṣan, the Pandit of the Bengal Asiatic Society.

44 from them, let the intelligent man perform the invocation to
 the pitris, prefacing it with the mantras. And let him also
 perform the dextral circumambulation and give the arghya
 45 offering and barley and money and sesamum seed, intent
 on pleasing the pitris. • Then permitted by the dvijas who
 46 say, 'Perform the ceremonies in the fire!' let him offer rice
 unmixed with condiments or salt according to rule. The first
 rite consists in uttering 'Sváhá' to fire, the bearer of
 47 oblations to the pitris; and let the next be 'Sváhá' to
 Soma who is esteemed by the pitris; and the third offering is
 48 'Sváhá' to Yama, the lord of the departed. And let him
 put the remains of the offering into the vessels of the dvijas;
 and taking hold of the vessels let him give the rice according
 49 to rule. He should say affably "Ho, do ye enjoy yourselves
 happily!"* and then they also should eat happily, with their
 50 minds attentive thereon and observing silence. And a man
 should leisurely give them whatever food they like best, dis-
 51 playing no wrath and alluring them appropriately. And let
 him utter the mantras which vanquish the Rákshasas, and let
 him strew the ground with sesamum seed and with white
 * mustard: for the Śáuddha possesses abundant devices for
 52 protection. And let the man, permitted by the dvijas who say
 "Ye are satisfied and we are satisfied by those who are
 nourished and satisfied," scatter food everywhere on the
 53 ground. Similarly then having obtained permission, let him,
 with voice body and mind controlled, give the dvijas severally
 54 water† to rinse out their mouths. Then, my son, let him
 with his left hand put the pinḍas with rice and sesamum-seed
 on the darbha grass, near the remains of the food, for the
 55 pitris. Let him composedly also give them water with the
 part of the hand‡ sacred to the pitris, since O prince! he
 56 celebrates the sacrifice with faith for the pitris. Similarly
 he should, after giving the pinḍas on behalf of the maternal
 grandfathers according to rule, then give water for rinsing

* For *yathá sukham* read *yathá-sukham*?

* For *ápat* read *ápat*.

‡ Pitri-tirtha, the part between the forefinger and thumb.

57 and the women together with scented garlands &c., and then
 given the bráhmans for according to his ability, address
 them "May Svadhá be fortunate!" and let him cause them
 who being satisfied say "Be it so!" to pronounce the *Vairava-*
 58 *devika mantras*. Let him say "May they be pleased!" "Hail
 to you, O *Viśve devas*." And on those bráhmans, saying, "Be it
 59 so!" he should request their benedictions. He should dismiss
 them, addressing them pleasantly and prostrating himself in
 faith; and he should attend them as far as the door, and he
 60 should return, a gladdened man. Then he should perform
 the continual ceremony, and should also feed guests. And
 some very good men wish for a continual ceremony to the
 61 pitris, and others do not wish it for the pitris. He should
 perform the remainder as the first part: some think 'not
 with a separate cooking vessel,' some prefer it repeated exactly
 62 in the same order.* Then the celebrant should eat that rice
 in company with his servants and others.

Thus should the man skilled in religious law perform com-
 63 posedly the śráddha to the pitris, or so as satisfaction accrues
 to the bráhmans. There are three pure things in a śráddha
 64 sesamum-seed,† sacrificial grass, and the sesamum-plant;‡
 and they say these, (O princely bráhman,) are to be avoided;
 65 anger, journeying, haste. A silver vessel is also commended
 at śráddhas, my son. Now silver is for use, for looking at and
 for giving away; for when the offering to the pitris is milked
 out in a silver vessel, the pitris give ear to the earth;§ hence
 the pitris desire silver, which increases their affection.

* The text seems obscure.

† *Dauhitrām*, see note †, p. 84.

‡ *Tila*.

§ The text seems incorrect.

CANTO XXXII.

The ordinance of the Śrāddha.

Madālasā explains what kinds of food please the pitris at śrāddhas and for what periods—what kinds are to be avoided—what sites should be avoided for the ceremony—what men and animals should be excluded—and what defilements must be avoided—Yogis must have priority at the śrāddha—ancient songs are to be sung—and what benefits accrue from the performances.

Madālasā spoke.

- 1 Next hear, my son, with faith this* that I say,—what is to be avoided in order to please the pitris, or what conduces to their pleasure.
- 2 The pitris are satisfied with clarified butter and rice for a month. The paternal grandfathers receive satisfaction with
- 3 fish-meat for two months. Venison should be known to satisfy the pitris for three months, and the flesh of hares
- 4 nourishes the pitris for four months; birds' flesh *satisfies them* for five months; hog's flesh for six months; goat's flesh for
- 5 seven months; and flesh of the black antelope† for eight months; flesh of the ruru deer gives them satisfaction for
- 6 nine months, without doubt; flesh of the gayal‡ gives them satisfaction for ten months. Moreover sheep's flesh§ satisfies
- 7 the pitris for eleven months; and milk of kine or anything made of milk *satisfies them* a year. Flesh of the rhinoceros,
- 8 flesh of the red-goat, the dark tulsi plant,|| and honey, and flesh of the rhinoceros¶ and whatever else is given by members

* For *imam* read *nam*.

† For *aineyam* read *aineyam*.

‡ For *javayānīyam* read *gacagānīyam* †

§ For *śrāddham* read *aurīddham*.

|| *Kāla-tāka*: *Ocymum sanctum*, Roxb. I do not find it in Hooker.

¶ Doubtful; but the rhinoceros is already mentioned.

- of their own family, and turmeric and some jules, and the
 dha performed at Gayá without doubt yield the pitris
 9 less satisfaction. *Syámaka** grain and *rāja-syámaka*† grain
 and likewise small-grained rice,‡ wild rice,§ and pañchika
 grain, these among grain tend to satisfy the pitris.
 10 Barley, vrihi rice||, and sesamum-seed, and wheat, green
 gram,¶ and mustard, priyangu** seed, kovidára†† seed, and
 11 the finest pulse,‡‡ markataka§§ seed, rāja-másha||| pulse, and
 am¶ grain should be eschewed at a śráddha. Vipráshika***
 12 seed and lentils††† are forbidden in a śráddha. Garlic††† and
 red garlic,§§§ onions,|||| carrots,¶¶¶ asparagus,**** and
 13 whatever other vegetables are shunned on account of their taste

* This according to Roxburgh is *Panicum frumentaceum*, the Beng. *syáma*;
 but he says the Beng. *syáma* also denotes *P. colonum*.

† Perhaps this may be *Panicum hispidulum*, which Roxburgh says is called
 Beng. *baa-syáma* d.

‡ Prasutika.

§ Nivára.

|| The new, or rainy season crop?

¶ Midge; see note §§, p. 84.

** Priyangu, *Panicum italicum*, (Roxb. p. 101.)

†† Kovidára, *Bauhinia variegata*; see note ||, p. 27.

‡‡ Nishápa; see note ||, p. 86.

§§ Markatuka. this does not seem to be known.

||| Rāja-másha. Prof. Monier-Williams says this is *Vigna catjang* (*Dolichos*
catjang, Linn and Roxb.). (Hooker, vol. II, p. 205).

¶¶ *Panicum malliceum*, Roxb., the modern *chinda*.

*** Vipráshika; not given in the Dictionary.

††† Masúra. Prof. Monier-Williams says this is either *Ervum hirsutum* or
Cicer lens (Roxb. p. 567). The former is the modern *masúr chand*, and the
 latter *masúr*. Hooker appears to combine both in *Vicia hirsuta*, which seems
 to be the common Lentil (Hooker, vol. II, pp. 177 and 179).

‡‡‡ Laśuna.

§§§ Grinjana.

|||| Palápu.

¶¶¶ Pipda-múlaka.

**** Karambha, neut. Prof. Monier-Williams does not give the acid, but
 says karambhá, fem., is *Asparagus racemosa*, which is also called *satva-múli*.
 (Roxb. p. 201; not in Hooker).

and red wine, *gāndhārikā** and *śāṭhī†* and other salted things,
 14 and reddish juices,‡ and things that are excessively salt—these
 should be indeed avoided in a *śrāddha*. And whatever has been
 obtained by talk or through bribes or other improper means is
 not commended, nor what has been acquired from an ontaste;
 15 and wealth that has been obtained unlawfully as the pur-
 chase-price of a bride is forbidden in this ceremony. And
 water that is bad-smelling and frothy, and very scanty, and
 16 water that cattle would disdain, and what has been taken
 by night, and what has been left after every one has cooked,
 and what is unfit for drinking in a tank—that water should
 17 be avoided always in the ceremony to the *pitris*. All milk
 from deer, sheep, camels, and from animals that have un-
 cloven hoofs, from buffaloes, and from the yak, and cow's
 18 milk that is not more than ten days old,§ and what has
 been brought to a person who has asked for it on account of
 19 the *pitris*,—such milk must be always avoided by the good
 in the *śrāddha* ceremony.

And in this ceremony ground must be avoided that is
 swarming with insects, that is rough, and that has been
 20 scorched by fire, and that is hot with the words of enemies
 and wicked men, and that is foul-smelling.

Men who disgrace their family or who injure their family by
 21 separating themselves from the *śrāddha*, naked men and crimi-
 nals may destroy the ceremony to the *pitris* with their glance;
 a eunuch, and a man repudiated by his relations, a cock, and
 22 the village hog, and a dog, each ruins *śrāddhas* by his look, and
 so also do *Rākshasas*.

Hence let a man offer the ceremony being well secluded, and

* *Gāndhārikā*; not in the Dictionary. Professor Monier-Williams says *gāndhāri* denotes *Holysarum alhagi* (Roxb., p. 574), and the Prickly Nightshade (which appears to be *Solanum Jacquinii*, Roxb., p. 191); but neither seems appropriate. The text as it stands seems corrupt. For *gāndhārikā* read *gāndhārikā*, which might mean "dry ginger"?

† *Albū*; see note * page 118.

‡ *Niryās*; or 'gums.'

§ *A-nirdāsa*. This seems strange.

23 scattering the ground with sesamum seed. Thus may safety
be secured in the śrāddha even for both, my child.

What has been touched by a corpse or by a recently-
24 delivered woman,* and by those who have been long ill, by
outcastes, and by filthy persons, does not nourish the pitṛis.

And the celebrant must moreover avoid the sight of a
25 woman who is in her courses: and he must shun sitting to-
gether with bald-pated men and drunken men at a śrāddha, out
of respect.

And whatever is infested with hair-lice and whatever has
26 been gazed at by dogs, and whatever is putrid and stale, and
the brinjāl,† and ferments,‡ and whatever has been fanned by
the wind from clothing, are indeed to be avoided at a śrāddha.

27 Whatever, in the shape of articles of food possessed by
thee, is given with supreme faith to the pitṛis according to
28 their name and family, that becomes food for them. Hence
a man of faith, who desires the pitṛis' satisfaction, must place
the best that he has in the vessel and according to rule at a
ceremony to the pitṛis.

29 And the yogis must always be fed by a wise man at a
śrāddha; for the pitṛis are pitrons of religious devotion;
30 hence one should ever worship them. Now if a yogi is fed
first, he can save the person for whom the sacrifice is offered
and those who feast, just as a boat saves in water, better than
thousands of brāhmins.

31 At this ceremony also songs in honour of the pitṛis are sung
by those who recite the Veda, songs which were § formerly sung
32 by the pitṛis to king Purūravas. "When will any one of us have
a son, the chief among his race, who, eating the remains of
33 food left by the yogis, will offer the pinda on earth? Or will
offer the pinda, buffalo-beef, the clarified butter, or the vegeta-

* For *lava-sūta-samapṛiṣṭam* read *sūtakā-sam-samapṛiṣṭam*?

† Vārtāki, the brinjāl, *Solanum melongena*, Roxb., the modern *begun*. Prof.
Monier-Williams calls it the egg-plant. It is a well-known and favourite
vegetable. I do not find it in Hooker.

‡ For *abhiṣṭhāṁśas* read *abhiṣṭhāśas*?

§ For *śrin* read *śram*.

- the *kāśā** mixed with sesamum-seed, or khichree at Gaya for
 34 our monthly satisfaction? May we obtain† the offering to
 the Visva-devas and the soma juice, buffalo-beef, and the
 finest clarified butter, and the divine food‡ by getting a young§
 rhinoceros!"
- 35 Let him duly offer the śrāddha on the thirteenth day and
 when the moon is in the asterism Maghā, and milk mixed with
 honey and clarified butter during the winter half of the year.
- 36 Let a man therefore, my son, worship his own pitris in faith,
 hoping to gain all his wishes and his own deliverance from
 37 evil. Men's pitris, when delighted with śrāddhas, please the
 Vasus, the Rudras and the Adityas, the constellations, the
 38 planets and the stars. The pitris, when delighted with
 śrāddhas, bestow long life, wisdom, wealth, knowledge,
 Svarga, final emancipation from existence, and joys and
 sovereignty.
- 39 I have declared to thee, my son, the śrāddha ceremony
 as it has been expounded: hear, my child, the praise of
 the Voluntary Śrāddhas according to the various days on which
 they are performed.

CANTO XXXIII.

The benefits to be obtained from the Voluntary Śrāddhas.¶

Madāśa explains the benefits to be obtained from performing the
 śrāddha voluntarily with a view to the benefits—on the various days of
 the lunar fortnight—and when the moon is in the different asterisms.

Madāśa spoke.

- 1 The first day of the lunar fortnight, if the śrāddha be per-
 formed on it, is auspicious for the acquisition of wealth; the

* There are many plants of this name.

† For *abruvāmah* read *abruvāmahai*?

‡ *Asuryam* in the text, but it seems incorrect. Read *dsuryam* or *dsuram*
 from *asura*? *Asura* is in the dictionary, but not *dsurya*.

§ *Pishāya-varjya*, hornless.

¶ *Kāṁpa Śrāddha*.

2 second bestows man; and the third seeks for boons; the
 3 fourth destroys enemies; in the fifth a man acquires for-
 4 tune; in the sixth he may become worthy of worship: in the
 5 seventh he acquires chieftainship; in the eighth the highest
 6 prosperity; in the ninth he gains women; in the tenth
 7 perfect gratification of his wishes. So let him, assiduous in
 8 the ceremonies, gain all the Vedas in the eleventh. And in
 the twelfth the worshipper of the pitris gains continual vic-
 9 tories, offspring, mental vigour, cattle, prosperity, indepen-
 10 dence and perfect nourishment. The man of intense faith,
 who performs the śrāddha on the thirteenth day, gains length
 11 of life and sovereignty undoubtedly. Since one is successful in
 12 śrāddhas by means of choice food, he, whose ancestors died or
 13 were slain with weapons in their youth, should, if he wishes
 for their pleasure, perform the ceremony on the fourteenth
 day. The pure man, who performs the śrāddha diligently on
 the night of the new moon, obtains all his wishes and attains
 Svarga everlastingly.

By worshipping the pitris *when the moon is in the asterism*
 9 Krittikā, a man obtains Svarga. A man who wishes for
 offspring may obtain it *when the moon is in the asterism*
 Rohinī; and he may gain vigour *when she is in the Saumya*
 signs of the Zodiac;* and he may obtain valour *when she is*
 10 *in the asterism Ārdrā; and lands and other possessions when*
she is in Punarvasu; and nourishment by always worshipping
when she is in Pushya; and noble sons when she is in Aśleshā;
 11 *and pre-eminence among his relations when she is in Māghā;*
 and good fortune *when she is in Phalgunī†. And the man of*
 liberal disposition obtains offspring *when she is in Uttarā*
 12 *Phalgunī. A man who offers śrāddhas when she is in Hasta*
 verily attains excellence. And so a man of goodly form may
 obtain offspring *when she is in Citrā. Śatī bestows success*
 13 *in trade; Viśākhā gives philoprogenitiveness. Men who per-*
form the śrāddha when the moon is in Anurādhā attain imperial
rule; and when she is in Jyeshthā lordship; and when she is

* They are Taurus, Cancer, Virgo, Scorpio, and Capricornus.

† For phalgunī read phalgunī.

- 14 *Male perfect health, acquisition of fame comes from performing the Irddha when she is in Ashādhā; and freedom from grief in Uttarā Ashādhā. And one gains bright worlds by performing it when she is in Śravaṇa; and immense wealth*
 15 *when she is in Dhanishṭhā. One may acquire intimate knowledge of the Vedas when she is in Abhi-jit; and success in medicine when she is in Śata-bhishuj; goats and sheep by performing the ceremony in Bhādra; and amorous dalliance*
 16 *in the latter part of Bhādra. And one who performs the śrāddha when she is in Revatī acquires the baser metals; and when she is in Āśvinī horses; and when she is in Bharaṇī full length of life.*

Hence a man who is skilled in true knowledge should perform the voluntary śrāddhas at these seasons.

CANTO XXXIV.

*Atarka's Education—The exposition of Virtuous Custom.**

Maddāśa mentions the benefits of the observance of Virtuous Custom—which consists in the pursuit of righteousness, wealth and love—She mentions a large number of general rules regarding religious worship, eating, social behaviour, private actions, and marriage - She gives general rules regarding the sacrifices, and describes the portions of the hand to be used therein—and mentions how one's residence should be chosen.

Madāśa spoke.

- 1 "Thus, my son, should the gods and pitris be worshipped by
 a householder with the oblations to the gods and the oblations
 to the pitris; and with food should guests and kinsmen,
 2 living creatures, all dependants, cattle, birds and ants, beg-
 gars and other petitioners be worshipped by the dweller in a
 3 house, who observes the good customs and performs the do-
 mestic sacrifices, my child. He incurs sin if he neglects the
 periodic ceremonies."

* Śad-ācāra.

Alarka spoke.

- 4 "Thou hast declared to me, mother, the threefold ceremonies
to be observed by men, the perpetual, the occasional, and the
5 periodic.* I wish to hear, O lady who gladdenest thy family,
about Virtuous Custom by practising which a man gains happiness
in the next world and in this."

Madālasā spoke.

- 6 "A householder must ever maintain Virtuous Custom thoroughly: for one who has lost Virtuous custom has no happiness here or in the next world. Sacrifice, alms-giving and
7 austerities do not tend to the welfare of a man here, who
8 habitually transgresses Virtuous custom. For a man who follows bad custom does not find long life here. One must earnestly follow Virtuous custom, Virtuous custom destroys
what is inauspicious.
9 "I will expound to thee my son, the nature of that virtuous custom. Hear it from me with single mind, and even so maintain it.
10 "A householder who performs the domestic sacrifices must strive to accomplish the three-fold objects of life:† in full success therein lies the householder's own success here and in the
11 next world. With a quarter of his Wealth let him, master of himself, lay up a store for the next world; and with half let
him support himself and perform the periodic śrāddhas;
12 and treating a quarter as his capital, he should increase it, by exerting himself on his own account. Thus, my son, Wealth
13 ought to be fruitful according to Virtuous custom. Similarly a wise man must practise Righteousness in order to withstand
sin, and so also the third, Love, yields fruit here indeed on account of the next world. And the third, Love, is not impeded
14 through fear of diminution. Love also is said to be two-fold
15 from its not being opposed by this three-fold class. Let a man consider all these successive correlations.

- "Hear from me those opposite correlations, such as Righteousness, &c. Righteousness aims at a succession of right-

* Nitya, naimittika, and nitya-naimittika

† Dharma, kāma and artha.

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 eousness.* Righteousness is not destructive to one's own Wealth. And Love is diverse from both; and those two again are diverse from it.

- 17 "At the Brāhma moment a man should think of and ponder over Righteousness and Wealth, after rising up and rinsing out his mouth, standing towards the east, self-restrained,
- 18 pure: let him worship the twilight with the constellations in the east, the twilight with the sun in the west, as is right: he should not neglect it even when free from adversity.
- 19 "He should eschew conversation with the wicked, falsehood, and harsh speech, evil books, evil words and the homage of evil, my son.
- 20 "Evening and morning, with soul restrained he should offer the honu oblation.
 "He should not gaze up at the orb of the sun at sunrise or at sunset.
- 21 "He should look in a mirror in order to dress his hair; he should wash his teeth; and delight the gods in the very forenoon.
- 22 "He should not defecate or void urine in a path leading to the villages, to temples, to places of pilgrimage or to the fields, nor on cultivated ground, nor in a cattle-pen.
- 23 "He should not gaze at another's wife naked. He should not look at his own ordure. He should avoid seeing, touching and talking with a woman in her courses.
- 24 "He should not void urine, or defecate, or engage in sexual intercourse in water.
- 25 "He should not step on ordure, urine, hair, ashes or potsherds: and a wise man should not step on husks, charcoal, bones or decayed things, or on rope, clothing, &c., whether on a road, or on the earth.
- 26 "Moreover a householder should do reverence to the pitṛis, gods and mankind, and to living creatures, according to his capability, and afterwards eat himself. And a man should
- 27 always eat his food, facing the east or the north, with his

* Or, brings wealth as a consequence of righteousness.

- mouth well rinsed out, restraining his speech, pure, with his mind intent on his food and *with his face* between his knees.
- 28 "An intelligent man should not divulge another's fault except in the event of injury.
- "Food should be avoided in which salt is visible, and which is very hot.
- 29 "A man of self-control should not defecate nor void urine while walking or standing.
- "And he should not eat anything at all while rinsing out
- 30 his mouth. While he has remains of food in his mouth, he should not carry on any conversation and he should cease his reading, and he should not touch a cow, a bráhmán, fire, or his own head:
- 31 "Nor should he look at the sun or the moon or the constellations with passionate desire.*
- "And he should avoid a broken seat and bed and cup.
- 32 "He should offer a seat to gurus, accompanying *the offer* with rising up and other respectful acts; and he should salute
- 33 them respectfully and converse *with them* agreeably; and he should follow them. He should not speak about them adversely.
- "And when clad in a single garment he should not eat nor engage in the worship of the gods.
- 34 "An intelligent man should not carry dvijas, nor should he void urine in fire, nor should he ever bathe or sleep naked.
- 35 "And he should not scratch his head with both hands; nor should men wash their heads frequently without cause. And when his head is wet he should not touch his body with oil at all.
- "And he should cease his own reading, when every one is abstaining from reading.
- 37 "He should never void urine against a bráhmán, the wind, cattle or the sun; facing north by day, and facing south by
- 38 night, he should do his voidance of urine and faeces during illness† whenever he desires.

* Kámatha.

† For *abádhiśa* read *abádhanu*.

39 "He should not talk of his guru's evil-doing, and he should appease him when angry. He should not listen to abuse when others utter it.

40 "And he should yield the path to bráhmans, to the king, and to one who is ill with pain, to his superior in learning, to a pregnant woman, to a man labouring under a burden, to a younger man, to the dumb, blind and deaf, to a drunken man, 41 and to a mad man, to a prostitute, to an enemy, to a child and to an outcaste.

42 "An intelligent man should respectfully circumambulate a temple, and a fig-tree standing on a sacred spot, and a place where four roads meet, his superior in learning, a guru and a god.

"He should not carry shoes, clothes, garlands &c. that others are carrying

43 "He should avoid the sacred thread, an ornament, and the water-pot on the fourteenth, eighth and fifteenth days of the moon and at its four changes. He should also eschew rubbing his body with oil, and sexual intercourse with his wife, 44 on those days.

45 "And a wise man should never stand with his foot or his leg extended: nor should he throw out both his feet; nor should he press one foot on the other.

46 "He should eschew devil's attacks, abuse and calumny. A clever man should not display deceit, self-conceit, or sharpness. He should not disgrace with ridicule fools, insane persons, or those in calamity, the deformed, or magicians, or those 47 who have limbs deficient or superfluous.

"He should not inflict punishment on another in order to instruct a son or disciple.

48 "Likewise the wise man should not draw his seat towards him and sit down.

49 "He should not prepare a cake, khichree or flesh for himself. He must have his food evening and morning, after doing reverence to his guests.

50 "Facing eastwards or northwards, restraining his voice, he should always wash his teeth, my child.

"He should eschew the prohibited vegetables.

51 "A man should certainly not sleep with his head to the north, nor with his head to the west; he should sleep, placing his head to the north east or east.

"He should not bathe in perfumed water, nor at night; bathing except by day is declared to be most potent for calamity; nor when he has not bathed, should he wipe his limbs with a cloth or with his hands. Nor should he shake his hair, nor should he shake his clothes.* Nor should an intelligent man, when he has not bathed, ever apply unguents.

54 "Nor should he wear red clothing, nor even variegated or black clothing; nor should he make a complete change of his clothing or in his ornaments. And transparent† raiment should be avoided, and also whatever is very much damaged, and whatever is infested with lice, or has been trampled on, or has been looked at by dogs, and has been licked or thrown down, or has been befouled by the extraction of pus.

"He should never eat flesh from the back, or flesh unfit for the gods and pitris, or prohibited flesh, my son, or things which are visibly salt. Food that is long stale or that is not fresh must be avoided, my royal son, because of the changes that occur in flour, vegetables, sugarcane and milk; and meat long stale must be avoided, because of the change‡ that occurs in it.

59 "He should avoid lying down at sunrise and sunset.

"Not when unbathed, nor when reposing, nor while thinking of other things, nor when sitting on his bed or on the earth, nor when making a sound.§ nor when clad in a single garment, nor when speaking, nor without giving to spectators, but when bathed a man should eat evening and morning according to rule.

62 "A wise man should not resort to other men's wives. Adultery destroys the religious acts and the life of man. Nothing

* For *vāśat* read *vāśanai*?

† For *vidakam* read *vidakam*? I do not find *vidaka* in the dictionary.

‡ For *vikāramāc'a* read *vikārac'c'a*?

§ For *śubdarat* read *śabdagan*?

63 indeed is so short-lived in the world, as a man's intercourse
with another's wife here.

64 "Let him perform the worship of the gods, and the cere-
monies to fire, and the respectful salutation to his guru, and
also the ceremony of eating his food, after duly rinsing out his
65 month. Facing eastwards or northwards he should reverent-
ly rinse out his mouth, my son, with frothless, inodorous, pure
66 and holy water. He should avoid the five earths from be-
neath water, from a habitation, from an ant-hill, from ground
infested with mice, and where purificatory actions &c. have
been carried on. After washing his hands and feet and sprink-
ling water on them he should, *with his face* between his knees,
67 and composed mind, rinse out his mouth. He should drink
water three or four times after twice wiping the sides of his
68 mouth, the apertures of the body, and his head. After duly
rinsing out his mouth with water, being pure, he should per-
form the ceremony to the gods, the pishis, and the pitris di-
69 ligently. A man should always perform *the ceremonies*, pre-
serving a composed mind. A wise man should rinse out his
mouth, after he has sneezed, or spitten out, or donned his
70 raiment. After a sneeze, and licking, and a vomit, and spitting
&c., he should rinse out his mouth, touch a cow's back, and
71 look at the sun; and he should hold up his right ear, since
this is in his power; in the absence of the former, he should
72 do the latter; if the former be wanting, it is desirable to do
the latter.

"He should not gnash his teeth, nor beat his own body.

73 "He should also avoid sleep, reading and food at both
twilights; and sexual intercourse and setting out on a journey
at the evening twilight.

74 "In the fore noon, dear son, he should in faith perform his
worship to the gods, and at noon to men, and in the afternoon
75 to the pitris. And with head bathed, he should perform the
ceremonies to the gods or the pitris. And he should trim his
beard facing eastwards or northwards.

76 "He should eachew a maiden although well-born, if she is de-
formed, or sickly, or disfigured, or tawny-coloured, or talkative,

77 or contaminated by everybody. And one who is free from deformity, who has a beautiful nose, and is marked with all the auspicious marks--such a maiden as that should a man
78 always marry who desires welfare. He should marry one who is in the seventh or fifth degree distant from his parents: he should guard his wife, and he should shun jealousy, by day, in sleep and in sexual intercourse.

79 "He should avoid a deed that causes pain* to others, and the infliction of pain on living creatures.

"A woman, during menstruation, should be avoided by all
80 the castes for four nights. He should avoid just the fifth night of the moon in order to avoid the birth of females: then let him approach his wife on the sixth night, that night is the
81 best among the even nights, my son. Sons are begotten on the even nights, daughters on the odd nights: therefore a wise man who wishes for a son should always cohabit with his
82 wife on the even nights. Lawless men cohabit with their wives in the morning, and eunuchs at evening.

"After shaving, and vomiting and sexual intercourse, my
83 son, the wise man should resort to the place where bodies are burnt† and should bathe, keeping his clothes on.

"One should not revile or ridicule the gods, the Vedas,
84 or dvijas, good, truthful or magnanimous men, a guru, or devoted and virtuous wives, or persons who are sacrificing or
85 performing austerities, my son. One should never listen to those unmannerly persons who do such things.

"One should not mount on a high bed or seat, nor on a low one.

86 "One should neither dress unbecomingly, nor speak unbecomingly. One should be clad in pure white raiment, and adorned with white flowers.

87 "Neither with the haughty, nor with the insane, nor with fools, nor yet with the unmannerly should a wise man form
88 friendship; nor yet with those of bad disposition, nor yet with those who are corrupted with thieving and other vices, nor yet

* Upa-tápaka; not in the dictionary.

† Kaṭa-bhūmi.

with spend-thrifts, nor with the covetous, nor yet with enemies,
nor with prostitutes, nor with inferiors, nor with the husbands
89 of prostitutes. He should never make friendship with the
mighty, nor with inferiors, nor with reprobates, nor with the
90 ever-timid, nor yet with fatalists. He should contract friend-
ship with good men, with those who always observe Virtuous
custom, with the wise, with the honest, with the powerful,
with those who are resolute in action.

91 "In company with one's friends, the initiated, the king,
Snātaka brahmins, and one's father-in-law, one should do re-
verence to the R̥itvij priest, and the five other venerable per-
92 sons and to guests. One should do reverence, my son, to
dviyas, who have dwelt for a year, with an offering of honey
and milk according to one's ability and with dueity at fitting
93 times. And the brahman who desires bliss should observe
their governance, and if intelligent he should not contradict
them even though always scolded by the n.

94 "Having performed the household worship properly in the
fitting place and in due order, he should next worship the fire
95 and offer it the oblations in due order. He should make the
first offering to Brahṁā, and then to the prajā-pati, and the
96 third to the Guhyas, and the next to Kauśyapa. Then having
offered to Anumati* he should next offer the household boli
and the constant oblations, that I have already explained to
97 thee, according to the ritual. Next he should make the offer-
ing to the Viśva-devas, then the offerings to all creatures, and
separately to the gods according to place and apportionment.
98 And he should make the three oblations to Parjanya, the
Dharmis, and to Mānsa,† and to Vāyu in every direction,
99 to the east and other regions of the sky in due order, and to
Brahṁā, to the Air and to the Sun in order, and to the Viśva-
100 devas and to all beings; and then he should offer to the
Dawn, and to Śiva northwards; and southwards to the pitris,
101 exclaiming 'Svadhā, reverence!' Having done it on the

* The fifteenth day of the moon's age, personified.

† This is said to Arum indicum, the Beng. *adu-knela*, the stems and
tubers of which are generally eaten (Roxb., p. 623)

- right and to the north-west, saying, 'O Yakshma,* this is for thee' he should, if he wishes, offer the remains of the food and the water from the vessel according to the rule. Then taking up the first part of the food, he should offer it with the benediction Hanta to the brahman according to the rule and justice.
- 103 "He should perform the ceremonies to the gods and other objects of worship, with each one's special portion of the hand according to rule; and he should perform the ceremony of rinsing out the mouth with the portion of the hand sacred to Brāhmā.
- 104 This is called the portion of the hand sacred to Brāhmā for the purpose of rinsing out the mouth, viz., a line drawn to the
- 105 left of the thumb of the right hand. The pitṛis' portion of the hand is said to be the part between the forefinger and the thumb; by that he should offer the water and other obla-
- 106 tions to the pitṛis, except in the nāndi-mukha śrāddha. And the gods' portion of the hand is at the tips of the fingers; the ritual of ceremonies to the gods should be performed there-with. The prajā-pati's portion of the hand is at the root of the little finger; his ceremony must be performed† therewith.
- 107 Thus always with these portions of the hand sacred to the gods and pitṛis, he should always perform the ceremonies,
- 108 never with any other portion of the hand. It is proper always to rinse out the mouth with the portion of the hand sacred to Brāhmā; and to offer the oblation to the pitṛis with the portion of the hand sacred to the pitṛis; and that to the gods with the portion of the hand sacred to the gods; and the offering to the prajā-pati with his own portion of the hand.
- 109 A wise man should perform the cake-and-water ceremony to the nāndi-mukha ancestors, and whatever is offered to the prajā-pati, with the portion of the hand sacred to the prajā-pati.
- 110 "A sensible man should not carry water and fire at the same time; nor should he thrust out both his feet towards guru and the gods.

* Pulmonary disease.

† Read kīryam for kāvaś F.

111 "He should not look at a heifer sucking.

"He should not drink water with the hands joined together.

112 "At all periods of personal purification whether important or unimportant, he should not delay for the sake of purification.

"He should not blow the fire with his mouth.

113 "One ought not to take up one's abode, my son, where four things do not exist, viz., a person who pays debts, and a physician, a brâhman learned in the Vedas, and a river full of water. Where there is a king who has vanquished his
114 foes, who is powerful, and who is devoted to righteousness, there should a wise man always dwell: whence can come happiness, when the king is worthless? Where the king is
115 unassailable, where the earth is prolific, where the citizens are well governed and always practise justice, where folk are
116 charitable, there does residence bestow happiness. In a country where the husbandmen are not generally gluttonous, and where all medicinal herbs are procurable, there should a
117 sensible man dwell. One ought not, my son, to dwell there, where these three things are constant, a person desirous of conquering, and a former enemy, and folk who are always
118 holding festival. A wise man should always dwell among good-tempered neighbours.

"Thus, my son, have I, thy well-wisher, expounded this to thee."

CANTO XXXV.

The education of Alarka (continued).

An exposition of things permitted and forbidden.

Maddasâ describes what food may be eaten and what not—how various things are to be cleansed when impure, and what things are always pure—how one who has contracted impurity should purify himself—what actions and conduct one should avoid—

She insists on the necessity of maintaining the daily purities—she mentions what holidays are allowed the various castes—She describes certain post-funeral ceremonies—and purification after death and births.

Madálasá spoke.

- 1 Next do thou hearken to the remedial measures for things forbidden and permitted. Rice should be eaten that has been
- 2 kept awhile, mixed with oil, and long stored; and wheat, barley, and butter-milk and preparations thereof unadmixed with oil. The hare, the tortoise, the go-sámp,* the porcupine,
- 3 and the rhinoceros, my son,—these indeed may be eaten; and the domestic pig and fowl should be eschewed. The remains of food at a śráddha after the pitris and gods and other recipients have been satisfied may be eaten at the desire of the
- 4 bráhmans. A man who eats flesh that has been killed for the purpose of medicine is not defiled.
- 5 Shells, stones, gold, and silver, ropes, and garments, and vegetables, roots and fruits, and wicker-work vessels and leather, and gems, diamonds and coral, and pearls, and men's
- 6 bodies are best cleansed with water; just as iron things with water, and stone by scrubbing. Only vessels are cleansed with
- 7 warm water, and winnowing baskets, grain and antelope-skins, and the pestle and mortar for husking rice, and thick cloths,
- 8 and a store by sprinkling; and all kinds of bark-made things are best cleansed with water and earth. Grass, wood and
- 9 medicinal herbs are best cleansed by sprinkling; and all woollen things and hair have ceremonial purity. White mustard is cleansed with oily sediment or the sediment from
- 10 sesamum seed. Things that are injured are always cleansed with water, my son. So also cotton things are cleaned with
- 11 water and ashes. Timber, ivory, bone and horn are best cleaned by scraping. Earthen pots are purified ceremonially by re-burning.

Pure are alms, a workman's hand, wares for sale, and a

* Godhá, the Go-sámp a very large kind of lizard found in jungle.

13 woman's face, whatever passes along the high-road, what is
 unknown, what is brought by slaves and other *menials*, what is
 admirable for its sound, what is long past, what is screened by
 14 many, what is light, what is extremely abundant, what is
 young, and what is done by the old and the sickly, kitchens
 when the business in them is ended, women who are suckling
 15 children. Pure also are running water, and odourless bubbles.

The ground is cleansed through time, by the rubbing of
 16 bodies, and the passage of cattle, by smearing, by digging,
 by watering, by houses, by sweeping and by worship.

Things infested with hair-lice, or sniffed at by cattle, or
 17 infested with flies should be sprinkled with earth water and
 ashes to be cleansed, my son; things made of adumbara
 18 wood* with vinegar; tin and lead with salt. Brass things
 * are cleaned with ashes and water; and the over-flows of fluids
 are pure. A thing soiled by ordure is cleaned with earth and
 19 water and by removing the smell: and other such-like things
 by removing the colour and smell.

Water is pure that has satisfied cattle, that is in its natural
 20 state, that is lying on the earth; and likewise flesh that has
 been slain by U'andâlas, Kravyâdas and others. And clothes
 and other things lying on the high-road are said to be made
 21 pure by the wind. Dust, fire, a horse, a cow, the shade, the
 rays of the sun and moon, the wind, the earth, drops of water,
 and mosquitoes and other insects inflict no contamination
 though they may have been in contact with what is corrupt.
 22 A goat and a horse are pure as regards their face; but the face
 of a cow or calf is not pure when the mother is in milk; a hawk
 23 is pure when it knocks fruit down. A seat, a bed, a carriage,
 boats, and grass on the road--they are purified by the rays of
 the moon and sun and by the wind, in the same way as articles
 of trade.

24 After walking along the high road, and after matters of
 bathing, hunger, drinking, and weariness, one should change

* Adumbara, *Ficus glomerata*, Roxb.; a large tree, common about villages
 (Roxb. p. 646.)

- 25 one's clothes and duly rinse out one's mouth. Bad roads,* mud
and water, when one comes into contact with them, are cleaned
by leaving them alone; and things made of mud or brick†
are cleansed by contact with the wind.
- 26 On taking up a morsel of rice-food that has been damaged
through over-maturity, he should discard it, and should rinse
27 out his mouth with water and earth, and should sprinkle the
remainder with water. One who has eaten bad food whether
wittingly or unwittingly, should fast for three nights in order
to assuage‡ that fault.
- 28 After touching a menstruous woman, a horse, a jackal, and
other *anipala*, or a woman recently delivered of a child, or
people of low caste, one should bathe for the sake of purifica-
29 tion; and so should those who have carried a corpse. After
touching an oily human bone a man becomes clean when he
has bathed; after touching a dry human bone he becomes clean
by rinsing out his mouth, or by touching a cow, or by gazing
30 at the sun. Moreover one should not discard blood, spittle,
and unguents for the body.
- A wise man should never stand in gardens and other
31 places in the afternoons. Nor should one hold converse with
a woman hated by the populace or with a widow.
- One should cast remnants of food, ordure, urine and the
water used for washing the feet, outside the house.
- 32 Without taking up *dee paṇḍas* one should not bathe in
another man's water; one should bathe in holy ponds, and
in the Ganges, its lakes and rivers.
- 33 After touching or holding converse with blasphemers of the
gods, pitris, and holy sages, sacrifices, prayers and other
sacred objects, one should purify one's self by gazing at the
34 sun. And after looking at a menstruous woman, a śūdra, an
outcaste, or a dead body, the unrighteous, a woman recently
delivered of a child, a eunuch, a naked person, and persons
35 of low caste, and on those who give easy children, and

* Vi-rathjā; not in the dictionary. † For *aparakā* read *apāramāṇa*?

† *laka*, brick.

- on the paramours of other men's wives, the wise must in-
 36 deed perform this purification of themselves. One conver-
 sant with righteousness, after touching forbidden food, a wo-
 man recently delivered, a eunuch, a cat, a rat, a dog, or a
 cock, and an outcaste, what is cast away, a C'andāla, and
 37 those who carry away corpses, is purified by bathing; and so
 also one who has touched a woman in her courses, and the
 domestic hog, and even two men who have been contaminated
 by the impurity of a newly-delivered woman.
- 38 The base man, both he who daily neglects the continual
 ceremony, and he who is abandoned by brāhmins, is polluted.
- 39 One should never allow the continual ceremony to cease: but
 if it is neglected, there is a stoppage to the re-birth of his
 deceased relatives.
- 40 A brāhman should spend ten days, exempt from alms-giving,
 the Homa sacrifice and other pious acts: and a kshatriya
- 41 should spend twelve days: and a vaisya half a month, but a
 śūdra should remain a month, exempt from his peculiar occu-
 pation: thereafter all should pursue their own occupation, as
 already expounded.
- 42 Water ought to be presented to a departed person, after his
 body has been burnt outside by his relatives,* on the first,
- 43 and fourth, seventh and ninth days of the moon. His relatives
 should gather together the ashes and bones on the fourth day;
 it is prescribed that after gathering them together, they
- 44 should touch their limbs with them. But the sahodakas
 should perform all the ceremonies, after the gathering to-
 gether of the remains. If the sapindas are touched by them,
 then both the sapindas and the sahodakas lose their purity.†
- 45 If a person dies directly of his own free will, by the sword,
 by water, by hanging, or by fire, by poison, by a fall, or
 in any other unnatural way, or by religious fasting to death,
 or by fasting to death from vindictive motives;‡ or if he

* Gotrika.

† For *mr̥tāhant* read *mr̥tā-hānt*.

‡ For verse 36 of the text read—

*Aśvakṣam ic'c'hoyā śastra-tyodba-dhana-vahnishu
 Visha-prapādā-mṛte prāyonañanayor api.*

46 dies as a child, or as a sojourner in a foreign country, or as a
religious mendicant, purification will be effected at once; and
others say the period of impurity* is declared to be three days
47 for the sapinda; but if, after the other person is dead, the
sapinda also dies, in this case the ceremonies must be perform-
ed during the days called the period of the first impurity.

48 This same ordinance is applied also to the impurity caused
by the birth of sapindas, among sapindas and properly among
49 sahodakas also. When a son is born, the father must bathe
with his clothes on. And if, after one child has been born
50 there, another should be born, the purification in that case
also is prescribed according to the days of the elder-born child.

When ten or twelve months or half a month have elapsed,
51 all the castes should duly perform their respective rites and
ceremonies. Next the ekoddishita śrāddha should be performed
52 for the departed person. And men of understanding must
give gifts to the brahmins; whatever is most desired in the
world, and whatever is prized at home, those very things
53 therefore must one who hopes for immortality give to a brāh-
min endowed with good qualities; but at the end of the days,
after they have reached water, a chariot, a weapon, a goad
54 and a rod and after they have performed the ceremonies,
they should make the oblations ordered by the laws of their
55 respective castes, and perform all pious acts that confer bliss in
the next world and in this.

A wise man must study the three Vedas, and must be con-
56 tinually occupied therein; he must amass riches righteously,
and strenuously perform sacrifices; and he must fearlessly do
57 whatever does not entail censure on the soul of him who does it,
my son, and whatever ought not to be concealed in public. The
good man that so does, my child, brings splendour to his home
by acquiring righteousness, wealth and love.

The text appears to be corrupt. The amended reading is taken from a
private MS. consulted by the pundits of the Bengal Asiatic Society for me, but
pradyūnas'anyor seems preferable.

* *A-sauc'akam*; not in the dictionary.

† For *upādānam* read *upadānam*?

CANTO XXXVI.

The Story of Madālasā (concluded).

Rita-dhvaja Kūvalayāśva on reaching old age resigns his kingdom to his son Alarka, and Madālasā gives him a token-ring--Both depart to the forest to practise austerities.

Jada spoke.

1 Being thus instructed by his mother, Rita-dhvaja's son at-
2 tained his youth and duly married a wife, and begat sons,
and as a lord offered sacrifices, and always closely observed
3 his father's commands. Then after a long time Rita-dhvaja,
on reaching extreme old age, appointed his son in the sovereign-
4 ty, and with righteous soul desirous to depart to the forest to
practise austerities in company with his wife descended from
his throne, a mighty protector, an illustrious king.

5 And Madālasā delivered this her last discourse to her son,
in order that her son might abandon attachment to sensual
pleasures.

Madālasā spoke

6 " When intolerable pain, arising from separation from thy
dear kinsmen, or caused by the opposition of thy enemies, or
springing from the destruction of thy wealth or from thy own
7 self, may befall thee as thou rulest thy kingdom, observing the
laws of a householder- for the householder who depends on
8 solishness makes unhappiness his abode- then, my son, draw
forth and read from this ring that I have given thee the
writing that is inlaid in delicate letters on the plate."

Jada spoke.

9 So saying, she gave him a golden ring, and the blessings
10 appropriate for a man who lives the family life. Then
Kūvalayāśva and his queen Madālasā, bestowing on their son
the kingdom, departed to the forest to practise austerities.



CANTO XXXVII.

The conversation between the Father and Son (continued).

The discrimination of the Soul

Alarka ruled righteously and prosperously, but was greatly addicted to pleasure—His brother Subāha, wishing to correct him, formed an alliance with the king of Kāśi—Both attacked Alarka to wrest the kingdom from him, and reduced him to great straits—In his distress he looks at Vidātāsā's token ring and seeks relief from Dattātreyā—He explains to Dattātreyā wherein lies his suffering, and launches into a metaphysical disquisition on the soul, the mind, the body, and pleasure and pain

Jada spoke

- 1 And Alarka also, righteous in soul, protected justly and
like children his glad people who practised each his own
- 2 business—Inflicting punishment on the wicked, and worthily
affording protection to the peaceable, he experienced intense
delight; and he offered great sacrifices.
- 3 And there were born to him sons, mighty and valiant,
righteous in soul magnanimous, who were adversaries to evil
- 4 conduct—And he amassed wealth by means of righteousness,
and righteousness again by means of wealth; and since those
- 5 two things are not antagonistic, he enjoyed even the pleasures
of sense. Thus many years passed away as if but a single day,
- 6 while he ruled the earth, devoted to righteousness, wealth
and the gratification of his desires. No feelings of indifference
occurred while he enjoyed his loved objects of sense; nor
- again did he grow satiated in amassing righteousness and
wealth.
- 7 His brother Subāha, who roamed the forests, heard that he
was thus besotted in his attachment to pleasure, and uncon-
- 8 trolled in his senses. The prince, being desirous of admon-
- ishing him, pondered long and concluded that an alliance on
his part with the king's enemies would be beneficial to the

king. Then he cleverly made repeated visits to the king of Kási, who had numerous armies and chariots, as his protector, in order to regain his kingdom.

That king collected together his army against Alarka, and despatched a messenger to demand that the kingdom should be given up to Subáhu. Alarka refused, cognizant of his own justice, to give up the kingdom then in obedience to that command, and returned answer to the messenger of the king of Kási;—"Let my elder brother come to me with affection and ask for the kingdom for himself. I will not yield up the smallest bit of territory through fear on an attack." Even wise Subáhu made no request then. Supplication is not the duty of kshatriyas, for he was mighty in valour.

Then the king of Kási accompanied by all his army marched to attack the country of king Alarka. And forthwith forming a close union with the contiguous kings he attacked with some of their many vassals, and reduced him to subjection. And without harassing Alarka's neighbouring kings by molesting their realms, he thus subjugated both the governors of the fortresses and the forest tribes. He reduced into submission some kings by bribes, and some by creating dissension, and others who were well-affected towards Alarka by conciliation.

Then the king with his small army, harassed by the adversary's host, found his treasury depleted extremely by the foe that blockaded his city. And being thus straitened and with his treasury diminishing daily, he fell into intense dejection and perplexity of mind. After suffering the keenest pain, he then bethought him of the ring, about which his mother Mádhasá had formerly spoken to him. Then bathing and purifying himself, he addressed the bráhmans, and drawing out the ring saw the motto thereof in clear characters. The king pronounced what his mother had written thereon, while the hair of his body was visibly standing erect, and his eyes were expanded with joy:—"Association must be shunned by every soul; if to shun it be impossible, it should be formed with the good, for association with the good is a panacea. Love must

be shunned by every soul; if to eschew it be impossible, it should be displayed towards the desire for final emancipation from existence, for that desire is a cure therefor.'

- 25 Now having exclaimed repeatedly, 'How can men really attain bliss?', and having decided that it was through the desire for final emancipation since that desire is appropriate thereto, the king next pondering upon association with the good, and suffering the most poignant grief, visited illustrious Dattātreya. On meeting him, magnanimous, stainless and devoid of attachments, he prostrated himself and worshipped him and addressed him with propriety; "O brāhmaṇ! show me favour, thou who art the refuge of refuge-seekers! Remove affliction from me, who am in affliction, and over-addicted to desires."

Dattātreya spoke.

- 29 "At once indeed do I remove thy affliction, O king. Tell me truly, wherefore hast thou that affliction, O king?"

Jada spoke.

- 30 Being thus addressed by that wise *Muni*, the king pondered over the seat and the nature of his three-fold affliction. The king, being noble in intellect held long and repeated deliberation with his soul, being steadfast the while, and then laughing spoke thus:
- 32 "It is not myself, nor the earth, nor the sea, nor the stars, nor the wind, nor the air; but I wish for happiness in bodily *conceals*. Pleasure and pain pass to deficiency or excess in this body composed of five elements: what welfare should I not get, if such I might have, in another body wherein I should possess a constant and perfect good-disposition and should be raised and depressed through inequalities? Moreover a man of self-denial is perceived by his difference from others. And so does bodily pleasure or pain generate a good disposition in one who looks upon the subtle third portion which exists merely a moment? Since pain dwells in the mind,† and pleasure again is a mental thing; therefore

* For *tatsangato* read *tatsangudā*?

† *Mānas*.

neither pain nor pleasure belong to the Ego; for the Mind is
 37 not the Ego. Inasmuch as neither Self-consciousness,* nor
 Mind, nor Intellect† is the Ego, why then does the in-born
 38 pain in something else affect me? Since the Ego is not the
 Body, nor the Mind, the Ego is distinct from the Body and
 the Mind. Therefore let pleasures and pains dwell in the
 39 Mind or in the Body; how is the Ego concerned hereat? If
 my elder brother covets the sovereignty over this body, it is
 an aggregate of five elements. How then is my Self concerned
 with the action of the qualities therein? He when seated
 40 therein and I are distinct as regards the Body. He who alto-
 gether lacks hands and other organs, flesh, bones and head,
 what connexion, even a slight one, has that man here with
 41 elephants, horses, chariots and other treasures? Hence my
 Self has no fear, it has no pain, it has no pleasure, nor city, nor
 treasury, nor army composed of horses, elephants, &c., neither
 has he, nor a third person, nor any one, nor have I any of
 42 these things. For as the air that occupies the orb of a small
 water-jar and a pitcher, though one, is perceived in many
 ways, so Subāhu and the king of Kāśī and I, methinks, are
 perceived among bodies by bodily differences."

CANTO XXXVIII

The conversation between the Father and Son (continued).

A series of questions

*Dattātṛaya moralizes on the consciousness of Self and its results,
 under the parable of a tree, and asserts the non-materiality of the Soul.
 Alarka asks for instruction about Yoga or religious devotion.*

Jada spoke.

1 Then the king prostrating himself before the magnanimous

* Ahaukāra.

† Buddhi.

‡ For maṇḍala read maṇḍala.

brāhman Dattātreyā, renewed his speech, bending respectfully before him.

- 2 "No whit of affliction have I, O brāhman, when I look at things in a proper frame of mind: those who look on things amiss are always sunk in a sea of unhappiness. In whatever
- 3 thing a man's intellect becomes self-engrossed, he receives woes therefrom and pays them back. There is not so much
- 4 pain when a cat eats an unselfish sparrow or mouse, as when it eats a domestic fowl. I then feel neither pain nor pleasure,
- 5 since I am beyond the material world.* Whoever is subject to created things by means of created things, is indeed sensitive to pleasure and pain."

Dattātreyā spoke.

- 6 "It is even so, O tiger-hero! as thou hast just declared. The thought 'it is mine' is the root of pain; and the thought
- 7 'it is naught of mine' is the root of calmness. From my question indeed has this sublime knowledge sprung up in thee, who hast cast off the conviction 'It is mine', as if it were the cotton of the seedling tree"†
- 8 "With the thought 'it is I' the germ has sprung up; with the thought 'it is mine,' the germ has grown shoulder-high: and home and lands are its topmost boughs; children and
- 9 wife and other relations are its young shoots; wealth and corn are its great leaves; it has developed not once only; and merit and demerit are its outmost flowers; pleasure and pain
- 10 are its full-grown fruit. There it fills the path of final emancipation; it oozes out at the comingling of fools; it is rich with festoons of bees which are the desire to be doing;
- 11 knowledge of what ought to be done is the full-grown tree. Those who worried with the road of worldly existence betake themselves to its shade are dominated by error, knowledge
- 12 and happiness: where is their superiority? But those, who

* Prakṛiti.

† The capsules when ripe burst, and the silky cotton inside is scattered over the ground for many yards around.

11 hew down this tree of selfishness with the axe of learning,
12 which is sharpened on the whet-stone of association with the
13 good, travel along that path. Reaching the cool, dustless,
14 thornless grove of religious knowledge, the wise, ceasing from
15 action, attain supreme emancipation from existence.

14 "Neither art thou, O king, nor am I a gross object consist-
15 ing of the elements and of organs: neither must I declare *we*
16 *are* an elementary rudiment, nor that we both have a soul as
17 an eternal organ. Or, whom O king do I see the chief of us two,
18 since the conscious soul* is sublime, and the *personal* aggre-
19 gate consists of qualities. Just as mosquitoes, the dumbur
20 trees,† reeds, munja grass,‡ fish and water have separate
existences though they dwell together, so is it with the body
and the soul, O king."

Alarka spoke.

17 "Adorable Sir! through thy favour has sublime knowledge
18 of this kind been revealed to me, which causes one to discern
19 the power of the Supreme Intellect; but no stability remains
20 here in my mind which is assailed by objects of sense; nor
moreover do I see how I may be delivered from the bonds of
Nature, or how I may cease to exist again, or how I may
attain in perpetuity to this state of being devoid of qualities and
to one-ness with Brahma. Therefore, O brāhman, mighty in
knowledge! expound religious devotion§ properly to me, who
thus beseech thee, prostrate before thee, for association with
the good is beneficial to men."

* *Kahetrājya*.

† *Udumbara*, *Ficus glomerata*, Roxb, the modern *dumbur*, (p. 646) not in Hooker.

‡ *Saccharum munja*, Roxb. (p. 82).

§ *Yoga*.

Yoga, or Religious Devotion.

Dattatreya continues his exhortation:—Final emancipation from existence is attained through yoga or religious devotion,—and the means are restraint of the breath, mental abstraction, restraint of the senses, and deep meditation. These means are analysed and explained at length. What circumstances are inimical to yoga. The improper performance of yoga entails bodily ailments. How such bodily ailments may be cured. The signs of the proper performance of yoga.

Dattatreya spoke.

- 1 A yogi's removal of ignorance by the attainment of know-
- 2 ledge is 'mukti'; this is union with Brahma, and separation
- 3 from the three qualities of Nature. 'Mukti,' or final emancipa-
- 4 tion from existence, comes from religious devotion; and reli-
- 5 gious devotion comes rightly from knowledge, O king; know-
- 6 ledge comes through suffering, suffering is the lot of those
- 7 whose minds are engrossed with self. Hence the man who
- 8 desires final emancipation should strenuously discard every
- 9 association; when associations drop, the designation 'it is
- 10 mine' disappears. Freedom from selfishness tends indeed to
- 11 happiness; the perception of faults comes from passionlessness;
- 12 and passionlessness comes indeed from knowledge; knowledge
- 13 is preceded by passionlessness. That is one's house, where
- 14 one resides; that is food, by which one lives; that which tends
- 15 to final emancipation is described as knowledge or ignorance.
- 16 By concurring merits and demerits, O king, and through not
- 17 doing voluntarily constant acts that ought to be done, through
- 18 not amassing subsequent acts, and through diminishing acts
- 19 that have been previously amassed, the body never again falls
- 20 into the bonds of action.
- 21 This I have declared to thee, O king! Listen also to this
- 22 religious devotion from me, by adopting which the religious
- 23 devotee may attain to an eternal identity with Brahma.

First, indeed the soul must be conquered by soul; it is indeed a hard victory for religious devotees. He should put forth effort in that victory. Hear from me the means thereto. He should burn up his faults by restraining his breath,* and his stains by steady mental abstraction,† his sensual enjoyments by restraining his senses,‡ and his unbridled qualities by deep meditation.§ Just as impurities are burnt out of metals when they are melted, so the faults wrought by the organs of sense are burnt out by restraining the breath. The religious devotee should first accomplish the regulation of his breath.

Now stopping the inhalation|| is designated prāṇāyāma, 'restraining the breath.' Prāṇāyāma is of three kinds, which are named the 'slight,' the 'medium' and the 'intense.'¶ I will describe its measure; hear it of me, O Akarṣa! The 'slight' extends during twelve mātrās or prosodial instants, and the 'medium' is double that, and the 'intense' is well-known as containing thrice that number of instants. The time of a mātrā is that of the winking and opening the eye-lids once. The measure of twelve mātrās is fixed for the reckoning of the prāṇāyāma. With the first he should overcome perspiration, and with the second agitation, and with the third dejection; he should gradually overcome his faults. Now as lions, tigers and elephants, when kindly treated become mild, so the breath falls within the control of the religious devotee. As an elephant-driver brings a rutting elephant under control according to his wish, even so a religious devotee who has the wish brings his breath to perfect control. For as the proud lion when tamed does not attack deer, so the obstructed wind destroys men's guilt but not their body. Therefore the religious devotee while engaged in devotion should pay good heed to the restraining of his breath.

Hear its four conditions that bestow the result of final emancipation. They are cessation** of the consequences of action,

* Prāṇāyāma.

† Dhāraṇā.

‡ Pratyāhāra.

§ Dhyāna.

|| Kṣ-āna, a meaning not in the dictionary.

¶ Uttariya, a meaning not in the dictionary.

** Dhṛasti.

- and the power of obtaining everything,* harmony,† serenity,‡ O king! Hear also their nature as I describe in order: Where the fruits of good and bad actions die away and the mind attains pellucidity,§ that is called 'davaṇa'.
- 23 When the religious devotee himself always continuously resists the desires of this world and of the next world, such as covetousness and infatuation, that is 'prāpti' everlasting. When the religious devotee possessed of equal power perceives, by the advantage of his knowledge, the past and future remotely concealed meanings of the moon, sun, stars and planets, and gains success, then occurs the condition of prāpāyāma called 'samvid.' The state by which his mind, and his five vital airs, his organs of sense and the objects of those organs become serene, is called 'prasāda'.
- 27 Hear also, O king, the characteristics of prāpāyāma, and what kind of seat is enjoined for one who always practises yoga.
- 28 Adopting the padma half seat, and the svastika sitting posture, he should utter the syllable Om! in his heart and practise his religious devotion. Sitting evenly on an even seat, drawing in both his feet, and firmly fixing his thighs rightly in front, he should cover his mouth; he should sit without touching his private parts with his heels, with his senses under control; he should raise his head slightly; he should not close his teeth together. Glazing at the tip of his own nose and not looking around, the religious devotee should conceal the activity of darkness with passion, and that of passion with goodness, and taking his stand in unsullied goodness should practise devotion. He should hold in his organs of sense from their objects of sense, and his breath and other faculties and his mind, he should advance to abstraction with a steadfast cohesion. But he who should draw in his desires, as a tortoise draws in all its limbs, always delighting in soul and self-collected, sees soul in soul. The wise man after purifying himself externally and internally,

* Prāpti.

† Prasāda.

‡ Samvid.

§ Apra-kāśhaya-tra; not in the dictionary.

and filling out his body from the navel to the neck, should
advance to abstraction. A 'dhāraṇā,' or steady mental
36 abstraction, is called twelve prāṇāyāmas. Two kinds of
dhāraṇā are known in religious devotion by devotees who are
conversant with the truth. Moreover when a religious
37 devotee is steeped in devotion and controls his soul, all his
faults perish, and he becomes whole; and he sees supreme
38 Brahma and the qualities of Nature separately, the sky and
the primordial atoms and the unsullied soul.

Thus a religious devotee, who restricts his food and who is
39 intent on restraining his breath, should occupy ground, which
has been thoroughly and gradually reclaimed, as it were his
house. Unreclaimed ground when it is taken possession of
40 increases faults, diseases and foolishness, therefore he should
not occupy unreclaimed ground.

'Prāṇāyāma' or restraining the breath is so called from the
41 restriction* placed on the breath; and this is called 'dhāraṇā'
or mental abstraction, by which the mind is abstracted: since
42 the organs, which are occupied with words and other actions,
are restrained by religious devotees by means of devotion, that
is called 'pratyāhāra,' or restraining the senses.

And the means for this is declared by paramārshis who
43 were religious devotees, so that diseases and other faults may
not spring up in a religious devotee. Just as the thirsty may
44 drink water gradually by vessels, pipes and other means, so a
religious devotee who has overcome his distress may drink air.
First in the navel, and next in the heart, and thirdly in the
45 breast, then in the neck, the mouth, the tip of the nose, in the
eye, eye-brows, and the middle of the head, and in what is
46 there-beyond, is known the highest mental abstraction. By
attaining to these ten mental abstractions he reaches equality
with the imperishable. Not puffed up, nor hungry, nor
47 wearied, and undisturbed in mind, the yogi should practice
his yoga respectfully in order to attain final occupation, O
king!

* Upa-saṅg-rodha; not in the dictionary.

When it is neither very cold nor warm, when there is no
 48 strife, when it is not windy, at these times the *ascetic* who
 is deep in meditation should not* practice yoga. In a place
 where there is a noise, or fire, or water, or where study is going
 49 on, in a decayed cow-shed, at a place where four roads meet,
 amid a collection of dry leaves, in a river, in a burning-ground,
 in a place infested by snakes, in a place of fear, or on the edge
 50 of a well, amid a number of funeral piles or ant-hills—in these
 places a learned man should avoid practising yoga. And if
 there is no appearance of goodness, he should avoid the place
 51 and time. There should be no sight of evil during the practice
 of yoga; hence he should avoid that. Whoever disregards
 these places and in his infatuation practises yoga, verily his
 52 faults lead to his hindrance. Hearken to me in this. Deafness,
 stupidity, failure of memory, dumbness, blindness and fever—
 53 those several evils straightway befall him who practises yoga in
 ignorance.

If a yogi should have these faults through inadvertence,
 54 yogis should attend to their cure in order to destroy them.
 Hearken to me in this. He should engage in mental abstrac-
 tion, after eating rice-gruel, mingled with oil and very warm.
 55 In the diseases of rheumatism, flatulency, and enlargement of
 the abdomen, circulation of the internal or obstructed wind of
 56 the body should be regulated by a diet of rice-gruel.† In
 tremor‡ a yogi should fix his mind on a mountain as it is
 steady, in dumbness on the faculty of speech, and in deafness
 57 on the ear; just as one whose tongue is parched with thirst
 should meditate on a mango fruit. In whatever respect the
 body is disordered in that very respect he should think
 58 steadily of whatever thought may remedy the disorder, such
 as, a cooling thought amidst heat, and a heating thought
 amidst cold. He should place a stake on his head and beat
 wood with wood.

* For *na yogam* read *na yogam*, he should practice yoga?

† This is the translation of the Pāṇini of the Bengal Asiatic Society; the
 text seems obscure.

‡ For *kaipe* read *kampe*; so a MS. in the Sanskrit College.

58 In that way memory immediately recurs to a yogi who has
 59 lost his memory. He should think steadily of the wind and
 60 fire which indeed pervade the heaven and the earth. These
 injuries are cured through what is non-human or what springs
 61 from goodness. If goodness that is non-human should enter
 within a yogi, he should utterly burn out the sin that dwells
 in his body by steady thought of the wind and fire.

Thus must every soul that is wise in yoga compass its
 62 preservation, O king, since the body is the means of attain-
 ing righteousness, wealth, love and final emancipation from
 existence. The yogi's knowledge perishes through perplexity
 at the narration of the marks of the activities, therefore the
 63 activities must be hidden. Tranquillity,* perfect health,
 gentleness, a pleasant odour, scanty excretions, a fine com-
 plexion, benignity, and softness of voice, are indeed the first
 64 indications of the activity of yoga. A loving person proclaims
 one's virtues in one's absence. That creatures do not fear him
 is the chiefest sign of complete perfection. He who is not
 injured by excessive cold, heat, or other *natural ag.nts.* and does
 not fear other persons, has attained complete perfection

CANTO XL.

The Yogi's bliss.

Dattātreyā explains to Atarka the ailments that beset a yogi's soul and mentions their five varieties. He describes the yogi's duties, the stages by which final emancipation is attained, the eight premonitory marks of final emancipation, and the results of union with the Supreme Spirit.

Dattātreyā spoke.

1 I will succinctly declare to thee the ailments† that prevail
 in the soul of a yogi when it is viewed : hearken to me.

2 He longs for rites performed with a view to future fruition,
 and the objects of human desire, for women, the fruits of

* A-lōya, not in the dictionary.

† Upa-sarga.

3. **giving, for science, for supernatural power, for the best**
 4. **metals and riches, for heaven, god-head, and supreme**
 5. **head, for actions that yield copious supplies of elixir vita-**
 6. **for flying on the storm-winds, for sacrifice, and the power of**
 7. **inhabiting water and fire, for the fruits of śrāddhas that con-**
 8. **tain every gift, and religious mortifications. Thus he longs**
 9. **when mentally ailing by reason of fasting, meritorious acts,**
 10. **and worship of the gods, and by reason of those several**
 11. **actions.**

12. A yogi should strenuously restrain his mind when beset
 13. with such thoughts. By making his mind cling to Brahma he
 14. is liberated from ailments. When these ailments are overcome
 15. other ailments still beset a yogi, arising out of goodness, pas-
 16. sion and ignorance.

17. Ailments arising from illusive vision,† from hearing, and
 18. from the deity,‡ and mental aberration,§ and enthusiasm||—
 19. these five are roots of bitterness which tend to embarrass the
 20. religious meditations of yogis. The ailment arising from
 21. illusive vision is such to a yogi because in it appear Vedic
 22. matters, poetic matters, science and the mechanical arts with-
 23. out end. The ailment connected with hearing is so-called
 24. because he perceives the meanings of sounds in all their com-
 25. pleteness, and he receives sound from thousands of yojanas.
 26. The wise call that ailment one from the deity, as in the case of
 27. a madman, when like a god he sees all around and in the eight
 28. directions. When the yogi's mind wanders without support
 29. through his own fault by reason of his fall from all the rules of
 30. good custom¶—that is, well known as mental aberration. When
 31. the seething whirl-pool** of knowledge like a whirl-pool of

* Read *rasāyana-c'ayāḥ* for *rasāyana-c'ayāḥ* ?

† *Prātibha*. Prof. Monier-Williams gives the meaning "relating to divination," but in this place it seems to relate to vision, as the context shows.

‡ *Daiva*.

§ *Bhrama*.

|| *Avarta*. Deliberation, revolving (in the mind), so Prof. Monier-Williams; but it seems a much stronger word.

¶ *As'āra*.

** *Avarta*.

water engulphs the mind—that ailment is called enthusiasm.
14 All beings of divine origin, when their religious meditation
is destroyed by these great and terrible ailments, revolve
again and again.

15 Therefore the yogi, having clad himself with a mental white
blanket, should cast his mind prone on supreme Brahma, and
meditate on him. A yogi should always be intent on
religious meditation, he should eat sparingly, he should subdue
16 his senses. The yogi should contemplate in his head the
subtle conditions of the seven objects, viz., earth &c. he
should contemplate the subtle earth, until he comprehends its
17 subtlety.* He deems the earth to be his soul, and he quits
its bonds. Moreover he quits the subtle taste in water,† and
18 also the form in the fire: and he likewise quits touch in the
wind, as he bears the subtle form in mind; and he quits the
19 subtle activity of the sky, and likewise its sound. When he
enters with his mind into the mind of all created things, his
mind bearing a mental subtle condition of them becomes
20 subtle also. Likewise the man, conversant with religious
devotion, on attaining to the intellect of all creatures, gains
and relinquishes the most perfect subtlety of intellect. For
21 the man conversant with religious devotion, who relinquishes
these seven subtle things after having thoroughly compre-
22 hended them, there is no retrogression, O Alarka! The soul-
cognisant man, after fully seeing the subtlety of these subtle
conditions of the seven objects, then utterly abandoning it
23 may proceed to supreme bliss. And towards whatever created
thing he evinces feeling, O king! to that very thing he be-
24 comes attached, and he perishes. Therefore the corporeal being,
who after perceiving the mutually-associated subtle things
25 abandons them, may gain supreme bliss. Having conjoined
these very seven subtle things, O king! passionlessness
towards created and other things tends to the final emanci-
pation from existence of the man cognisant of the entities.‡

* For *lat-saukhyam* read *lat-saukshmanam*; so a MS. in the Sanskrit College.

† For *alan* read *apsu*!

‡ *Sad-bhāva*.

When he becomes attached to passions and other desires, he again reverts to human nature apart from Brahma. Whatever subtle created thing the yogi desires after transcending the subtle conditions of these seven objects in that very thing he meets his extinction, O king! He meets his extinction in the bodies of gods or Asuras, or of Gandarvas, Nāgas, or Rākhasas; nowhere does he gain any attachment.

Where minuteness, and lightness,* greatness and the power of obtaining every thing, freedom of will,† and lordship, and magical domination and again self-mortification are—one finds these eight sovereign-like qualities fully indicate union with the Supreme Spirit.‡ O king. The quality of minuteness is far subtler than the subtle; lightness means swiftness; greatness consists in being universally revered; the power of obtaining everything, inasmuch as nothing is impossible of obtaining by him; freedom of will consists in his power of pervading all things; and lordship inasmuch as he is lord; magical domination indeed, the yogi's seventh quality consists in his subjugating things: where the wishes are said to remain stationary,§ there|| is self-mortification. By these causes of sovereignty I have declared O king! in eight points the indicatory marks¶ of the yogi's final emancipation from existence, and of his sublime union with the Supreme Spirit.

Thenceforth for him there is no birth, nor growth, nor death; he neither decays nor does he alter; neither from Bhūr and the other worlds, nor from the family of created beings, does he experience severance, or moisture, or burning or dryness; nor is he captivated by sounds or other sensual impressions; nor do sounds and other impressions exist for

* Laghima.

† Prākāmya.

‡ Nir-vāpa.

§ Not better, for anyuktam read santyaktam? "Where the objects of the wishes are renounced."

|| For yatra read tatra?

¶ Samudāhāra: a word not in the dictionary.

37 For as an impure lump of gold, when its impurities are purged away by fire, unites with another lump into one, and
 38 undergoes no difference; even so the ascetic, when his faults are burnt out by the fire of religious devotion, unites with
 39 Brahma. As fire when thrown into fire may attain sameness; and, bearing the same name and having the same substance
 40 may not be perceived by any distinction; even so the yogi, when his stains are burnt away, attains to union with supreme
 41 Brahma, and never acquires a separate existence, O king!
 As water when thrown into water unites, so the yogi's soul attains to sameness in the Supreme Soul.

CANTO XLII.

The Yogi's religious course.

Dattātreyā expounds to Alarka how a yogi should live;—from whom he should gather his alms;—what his alms should be;—how he should eat after worshipping the five vital airs;—what his religious obligations are;—and how he attains to final emancipation from existence.

Alarka spoke.

1 Adorable Sir! I desire to hear thoroughly about a yogi's religious course, since the yogi while pursuing the way to Brahma does not sink into despondency.

Dattātreyā spoke.

2 Respect and disrespect, which two things cause men pleasure and distress, these are opposites and effect the yogi's final
 3 bliss. Respect and disrespect, these two things men indeed describe as poison and ambrosia; of them disrespect is ambrosia, but respect is a dire poison.

4 He should plant his foot after it is purified by his eye; he should drink water that has been purified through cloth; he

mantra nor speech that is purified with truth; nor should he meditate on what is purified by the intellect.

- 5 * The yogi should nowhere become a guest, nor should he
6 brāddhas, or sacrifices, pilgrimages to the gods, or festivals,
nor visit the banker for the sake of any advantage. The yogi
should roam about for alms among what is flung away, among
what is smokeless, where the charcoal is extinguished, among
all people who have eaten, but not constantly among all the
7 three. The yogi should not move about occupied in religious
meditation and spoiling the path of the good, so as that folk
8 should despise him or treat him with disrespect. He should
seek his alms among house-holders, and at the houses of
vagrant mendicants.* his livelihood is declared to be the best
9 and first one. Also the ascetic should ever resort to noblest,
faithful, tranquil and high-souled brahman householders who
10 are learned in the Vedas; above and after them, to uncorrupt
and non-outcasted men. The practice of seeking alms among
men of no caste is the last livelihood he should wish for.
- 11 † Alms consists of rice-gruel,‡ or dilute butter-milk,‡ milk or
barley-gruel,§ fruit, roots, or panic seed,|| grain, oil-cake, and
12 meal. And these are fine articles of food, and cause a yogi
to obtain felicity. A muni should employ them with faith,
and with the most perfect meditation.
- 13 Having first taken one sip of water, let him remain silent
with mind composed; and then is prescribed the first oblation
to the vital air called Prāṇa,*‡ and the second should be to the
14 vital air Apāna;** and the next to that called Samāna;††

* Yāyāvara.

† For *yavagūṇ*, read *yavagūṇa*? The dictionary gives this word as fem., and *yavagūṇ* seems an impossible neuter.

‡ Takram.

§ Yāvaka.

|| Priyangu, *Panicum italicum*, (Roxb. p. 101.)

¶ Prāṇa; this has its seat in the lungs, and expresses pre-eminently life and vitality.

** Apāna; the vital air that goes downwards, and out at the anus.

†† Samāna; the vital air that circulates about the navel, and is essential to digestion.

15. *Ud-āna.** Having performed *these oblations* separately, while restraining his breath, he should at length eat according to his inclination. He should drink water once again, and after raising out his mouth, he should touch his heart.

16. Honesty and sanctity, self-sacrifice, and uncovetousness, and harmlessness are the five principal religious obligations of mendicants. Freedom from anger, reverence towards gurus, purity, abstemiousness in food, and constant study of the Vedas—these are the five well-known observances. He should devote himself to essential knowledge, which can effect his objects; for the multiplicity of knowledge that exists here is a hindrance to religious meditation. He who acts with the thirst, that he ought to know this and he ought to know that, may perhaps never gain that knowledge in thousands of ages.

20 Discarding associations, subduing anger, eating sparingly, and controlling his organs, he should regulate the gates of his body by the intellect, and apply the understanding to profound contemplation. The yogi who is constantly occupied with religious meditation should always have due recourse to profound contemplation, in empty places and in caves and in forests. Control over the speech, control over the actions, and control over the mind, are the three *controls*: he who invariably possesses these controls is a great 'three-control' ascetic. Who, O king, is agreeable, and who is disagreeable to him to whom all this universe, both real and unreal, and composed of good qualities and bad qualities, is composed of the Supreme Soul?

24 When he whose intellect is purified, to whom clods and gold are alike, and whose mind is thus composed towards all created things, comprehends the supreme eternal and immutable to be the supreme condition he ceases to be born again. The Vedas and all sacrifices and ceremonies are very good; prayer is better than sacrifice; and the path of know-

* *Ud-āna*; the vital air that rises up the throat and passes into the head.

† *Vy-āna*; the vital air that circulates or is diffused through the body.

ledge than prayer; and profound contemplation of the
 associations and feelings is better than knowledge; when this
 20 is attained, the eternal is gained. He who is composed of
 mind, who is intent on Brahma, who is attentive, and pure,
 whose delight is concentrated on one object, and who controls
 his organs—that high-souled man may compass this yoga of
 religious meditation; thereupon he gains final emancipation
 from existence through his own religious meditation.

CANTO XLII.

*Exposition of the word "Om" with regard to the
 Law of Religious Devotion.*

*Dattātreya expounds the composition, meaning and efficacy of the
 sacred word "Om"—It designates the Supreme Soul Brahma;
 and thorough comprehension of it and meditation on it bring
 final absorption into Brahma.*

Dattātreya spoke.

- 1 The yogi who lives thus, rightly busied in religious devo-
- tion, cannot be turned away even by hundreds of other lives.
- 2 And when he has beheld the Supreme Soul, visible, existing
- in all forms, whose feet and head and neck the universe
- 3 composes, the lord and creator of the universe, let him in
- order to attain thereto utter the one mighty and holy syllable
- Om! Let it be his study as he listens to its true form.
- 4 A and U and M are its three letters; these are its three
- instants; they are characterized by goodness, passion and
- 5 ignorance. And another, a half instant,* which has its seat
- on the top of the syllable, is without quality and can be
- understood by yogis only. It is called *gāndhāri*,† as it is to
- 6 be uttered in the *gāndhāra* note.‡ Being pronounced it

* Anusvara, into which the M may be converted?

† A meaning not in the dictionary.

‡ See note * page 130.

reaches the head, and it conveys the feeling of something moving over the body.

As the syllable Om being pronounced reaches the head, the yogi who is lost in meditation of Om should become united with Brahma, the Supreme Soul. Life is his bow, the soul is his arrow, Brahma is the target sublime. It is to be pierced by the heedful man; he should be united with Brahma, as the arrow becomes embedded in the target.

The syllable Om, consisting of three and a half instants, should be known in its true sense as the three Vedas—the Rīc', Sāma and Yajus—the three worlds, the three fires, and the three deities Vishnu, Brahmā and Śiva. And the yogi, who is absorbed in religious meditation thereon, may obtain extinction therein.

Moreover the letter A is designated the bhūr-loka, or terrestrial world; and the letter U the bhuvar-loka, or atmospheric world; and the letter M with its nasal mark is decided to be the svar-loka, or celestial world. Now the first instant is called the discrete,* and the second the indiserete, and the third instant is the intellectual faculty;† the half instant is the highest abode.‡ In this very order must these stages of religious meditation be known. By uttering the word Om, everything both existent and non-existent may be grasped. Now the first instant is short, the second is long, and the third is prolated, and the half instant is not cognisant to speech.

Such is this word. Brahma is designated the Supreme "Om." The man who truly understands it and further meditates on it, escaping the circle of mundane existence casts off the three-fold bonds, and gains sublime extinction in Brahma, the Supreme Soul. And he who is bound with the unconsumed results of his actions, after experiencing death through ill omens,§ and recollecting it at the time of his

* Vyakti.

† Cit'-c'hakti

‡ Final emancipation from existence.

§ Anubhava.

departure, returns to a yogi's condition again. The means of imperfect religious devotion, or again by perfect religious devotion, are always to be known; the ill omen, so that he does not sink into despondency at the time of his departure.

CANTO XLIII.

An account of Ill Omens.

Dattātreyā mentions the signs of approaching and impending death, which are partly natural phenomena and partly dreams—also the appropriate seasons for religious devotion—and by various similes and apophthegms indicates how final emancipation from existence is to be attained—Alarka thanks Dattātreyā for all the instruction and, going to the king of Kāśī and Subdhu, relinquishes his kingdom in their favour.

Dattātreyā spoke.

- 1 "Listen Mahārājā; I will declare those ill omens to thee, by considering which the yogi knows his own death.
- 2 "The man who does not see the path of the gods,* the pole-star, the planet Venus, the moon's shadow and the morning
- 3 star,† may not live more than a year. The man, who sees the sun's orb devoid of rays and fire encircled with rays, does
- 4 not live more than eleven months. He, who in his dreams clearly perceives gold and silver in his vomit and in his urine
- 5 and fæces, may live ten months. He who sees departed persons, Pisācās and other demons and the cities of the Gandharvas and golden-coloured balls, lives nine months.
- 6 He who when stout becomes thin, and when thin becomes stout quite unaccountably, and loses his natural functions,
- 7 lives for eight months. He, whose foot becomes cracked at the heel or at the toe in dust and in mud, lives seven months.

* *Devā-mārga*; said to mean the penis or anus.

† *Arundhati*.

9. If a vulture, a pigeon, a parrot, or a crow, or a hawk, or a
 10. blue bird alights on one's head, that indicates a life of six
 months. When a man is assailed by flocks of crows or a
 shower of dust, or when he sees his shadow unnatural, he
 11. lives four or five months. When he sees lightning flashing
 in the south in a cloudless sky, or sees a rainbow at night,
 12. his life will last two or three months. He who cannot see his
 own body in clarified butter, in oil, in a mirror, or in water,
 or who sees it head-less, does not live more than a month.
 13. When the smell from a yogi's body resembles that of a goat
 or the smell from a corpse, know O king that his life will be
 14. half a month. When one's breast and foot dry up imme-
 diately after he has bathed, and when water does not
 quench his thirst as he drinks, he lives ten days.

"When the wind as it strikes one cuts one's vitals, and
 when one feels no delight from the touch of drops of water,
 15. his death has arrived. Whoever sits on a bear, a monkey or
 a carriage, and goes singing towards the south in his sleep,
 16. for him death brooks no delay. He whom a woman clad in
 red or black raiment, and singing and laughing, carries off to
 17. the south in his sleep, he will live no longer. He who sees
 a single powerful naked mendicant laughing and leaping in
 18. his sleep may find death impending. The man, who sees him-
 self sunk to the crown of his head in a sea of mud in his
 19. sleep, dies at once. And he, who sees charcoal amidst the
 hair of the head, or ashes or a waterless river issuing from a
 serpent, in his sleep, will after ten days die on the eleventh
 20. day. He, who in his sleep is beaten with stones by formi-
 dable and hideous black men who raise their weapons aloft,
 21. may die at once. He, in front of whom a she-jackal runs
 howling at sun-rise, whether meeting him or passing him,
 22. dies at once. He, whose heart is possessed with hunger
 immediately after he has eaten, and whose teeth chatter, has
 23. without doubt* reached the end of his life. He who does not
 perceive the smell of a lamp, and who is terrified in the day

* For sampāyam read samīpāyāḥ ?

24 another's eyes, lives no longer. He, who has seen both the
 bow at midnight and all the planets in the day-time, does
 25 as a sensible man deem his life consumed away. He, whose
 nose becomes crooked, and whose ears bend down or stick up
 26 and whose left eye waters, has lost his life. When his face
 becomes reddish, or his tongue black, a wise man should
 27 know that his death is impending. And one should know
 that he, who in his sleep journeys to the south on a camel, or
 28 on an ass, or a carriage, will die outright. He, who cannot
 hear his own murmuring when he shuts his ears, and who
 cannot see the light with his eyes, lives indeed no longer.
 29 He over whom a door is closed after he has fallen into a pit,
 and who cannot rise up from the hole, in his sleep, his life
 30 ends thereat. Sight directed upwards and unsteady,* and
 blood-shot and rolling around, and warmth in the mouth, and
 31 dryness at the navel prognosticate a new body for men. He
 who in his sleep may enter the fire, and not come out there-
 from, or if he *similarly* enters water, his life ends thereat.
 32 The man who is attacked by evil spirits at night or by day,
 without doubt meets death at the end of the seventh night.
 33 One should pronounce that death is impending over the
 man who sees his own clean white clothing red or black.
 34 "A revolution in men's natural disposition and a reversal
 in their nature proclaim always that Yama and Death are at
 35 hand; as when a man despises and reviles those very persons
 to whom he has always been well behaved, and whom he has
 36 considered most deserving of his reverence; when he does
 not worship the gods: when he abuses the aged, the gurus
 and brahmans; and when he shows no kind treatment to his
 37 mother, father, or sons-in-law, or to yogis skilled in learning
 or to other high-souled men. But when the time arrives,
 wise men must understand that.
 38 "And yogis must always diligently understand at the close

* *Sampratishtha*; not in the dictionary.

* For *parashas* read *parashas*!

of the year that ill omens produce their results day and night, O king. And the obvious very formidable series of results therefrom must be considered; and having ascertained them, he should fix that time in his mind, O king. And having ascertained that time accurately, the yogi should resort to a safe place and apply himself to religious devotion; so that that time may not be fruitless to him. And the yogi having beheld the ill omen and abandoning the fear of death, and having regarded then its nature, as it has come after a long time, should apply himself to religious devotion as an adept therein in just that part of the day, both in the forenoon, and in the after-noon and at mid-day on that day. Or where he has seen that ill omen during a part of the night, there he should engage in religious devotion until that day arrives. Then abandoning all fear, and mastering that time self-controlled, he should stay in that habitation or wherever he feels his soul firm, and engage in religious meditation on the Supreme Soul after overcoming the three qualities: and when his soul grows composed of the Supreme Soul, he should cease even from the use of his mind. Thereupon he attains to that sublime absorption into the Supreme Soul, which is beyond the senses, which transcends the intellect and which is unspeakable.

"All this I have declared to thee, Alarka, in its real meaning. Harken to me briefly how thou mayest attain to that Brahma.

"The moon-stone does not emit water, if untouched by the rays of the moon; that is a well known simile for a yogi. That the sun-stone as long as it remains untouched by the rays of the sun does not emit fire, is also a simile for a yogi. Ants, rats, ichneumons, house-lizards, and sparrows inhabit a house like the owner of it, and when it is broken down they go elsewhere; but since they feel no such pain at the destruction of that house as the owner feels, O king; that simile points to the yogi's perfect bliss. An ant, though it is composed of earth and has but a small body, constructs a heavy heap of earth with the still minuter point of its mouth: that is a

53 lesson for a yogi. When yogis see a tree, clothed with
 flowers and fruit, being destroyed by cattle, birds, man, or
 54 other creatures, they become perfected. When a yogi sees the
 tender horns of the young ruin deer, which look merely like
 the forehead-mark, growing together with him, he may attain
 55 final beatitude. When a yogi takes a vessel-full of liquid
 from a mound on the earth, and when he sees the human
 56 body towering up high, what has he not learnt? When a
 yogi has truly understood the effort that a man makes, when
 all his wealth sufficient for his living has been dug up, he
 57 has attained success. That is one's house where one dwells;
 that is food on which one lives; and that is wealth by
 which one prospers; that is happiness when one thinks 'what
 58 self-interest have I in this matter.' Just as a man, although
 he is importuned by his organs, accomplishes his object by
 their means, so a yogi may accomplish his highest aim by
 means of the intellect and other faculties of other persons."

Jada spoke.

59 Then king Alarka prostrated himself before Atri's son, and
 bowing courteously and filled with intense joy, spoke thus:—

Alarka spoke.

60 "O joy! that this most sore dread, which has sprung from
 my defeat by my foes, and which has rendered me anxious
 about my life, has been caused by the gods, O bráhmaṇ!
 61 O joy, that the victorious attack from the immense hosts of
 the king of Kási (routed by which I have come here) has
 62 brought about for me this meeting with thee! O joy, that
 my army was weak! O joy, that my dependants were slain!
 63 O joy, that my treasury became exhausted! O joy that I
 grew terrified! O joy, that thy feet came to my recollec-
 tion! O joy, that all thy words have found an abode in my
 64 mind! O joy, that I have both gained knowledge from
 meeting with thee, Sir! O joy, that thou hast also shown
 compassion to me, O bráhmaṇ!

65 "Although destitute a man attains success at the auspicious
 rise of the Soul, just as this calamity tends to my benefit.

through my meeting with thee. Subāhu is my benefactor, and so also is Kāśi's lord, through both of whom I have come to thy presence, O noble lord of the yogis. Now I have had the stains of ignorance burnt out by the fire of thy favour. I will so strive that I may not become such a vessel of misery. I will quit my position as a householder, which is a forest of trees of pain, on receiving permission from thee, my high-souled instructor in wisdom."

Dattātreyā spoke.

"Depart O king! fare thee well! As I have declared unto thee, so do thou practise, free from egotism, free from pride, in order to attain to final emancipation from existence."

Jada spoke.

Thus addressed he prostrated himself before that *Muni*, and hastened to where the king of Kāśi and his elder brother Subāhu were. Alarka hastening near smilingly addressed the king of Kāśi, that valiant hero, in the presence of Subāhu:—"O king of Kāśi, who desirest my kingdom, enjoy thou the mighty kingdom even as it pleases thee, or give it to Subāhu!"

The king of Kāśi spoke.

"Why, O Alarka! hast thou relinquished the kingdom without a contest? This is not right for a kshatriya; and thou, Sir, knowest the law of the kshatriyas. When his counsellors are vanquished, a king should abandon the fear of death, and fix his arrow aiming at his enemy as his target. Having conquered him, a king should certainly enjoy the choice delights of his desire, and should sacrifice with large sacrifices in order to gain final bliss."

Alarka spoke.

"Even of this very nature was my mind before, O hero! Now my object is changed, and do thou hear the cause. As this body is an aggregate formed of the elements, so is the heart of men, and so are all the qualities likewise even among all animals. Since this intellectual faculty is single indeed, and there is no other, how then does knowledge create the

80 king. When one subdues all the senses, and abandons every
 every association, and fixes one's mind on Brahma, in that
 81 victory is the sublimest victory. And since there is nothing
 else to be accomplished in order to attain that final beatitude,
 82 therefore restraining his senses he attains final beatitude.
 then am not thy foe; nor art thou my enemy; Subáhu here
 is not my injurer. I have seen all this as my own soul; and
 then another adversary, O king!"
 83 Thus he addressed the king. Then uprose Subáhu delight-
 ed, and saluting his brother with the word 'O joy' spoke
 thus to the king of Kási.

CANTO XLIV.

Jada's exposition in his conversation with his father (concluded).

Subáhu explains to the king of Kási that it was to reclaim his
 brother Alarka to a proper frame of mind, that he had induced
 the king to conquer Alarka—Subáhu expounds to the king the
 conditions of attaining final emancipation from existence, and
 both depart—Alarka resigns his kingdom to his son, and betaking
 himself to the forest attains final bliss.

Here ends Jada's exposition to his father.

*The Birds then conclude by saying that Jada and his father
 attained final bliss.*

Subáhu spoke.

1 "In that I have resorted to thee for refuge, O tiger-king,
 I have secured every object. I will depart. Rest thou happy!"

The king of Kási spoke.

2 "What object hast thou secured, Sir? And what aim
 hast thou attained? Declare that to me, O Subáhu, for I
 3 feel a keen curiosity. Thou didst stir me up, saying 'Conquer

and give me the great kingdom, that belonged to my great grandfather and is dominated by Alarka. Thereupon I attacked the kingdom of this thy younger brother, and brought this army for thee. Therefore enjoy it as befits thy race."*

Subáhu spoke.

5 "O king of Kási, hearken, why I made this endeavour, and
6 stirred thee up, Sir, to an unwonted endeavour. This my
7 brother, who understands truth is addicted† to unrefined
8 pleasures. My two elder brothers are wise and unbeguiled,
9 because our mother dropped admonition into the ears of both
10 of them and into mine, just as she dropped milk in their
11 mouths and mine during our infancy, O king. Our mother
12 taught those subjects, that men consider should be known,
13 to both of them and to me, but not to him, *Alarka*,
14 who wished to be illustrious, O king. As merchants, who are
travelling for gain, feel a common grief, if one of them
perishes, so is it with us, O king. Since he, *Alarka*, has
caught the infatuation of domestic life, and is perishing, O
king; since he is related to this *my* body, and bears the idea
of a brother; hence I, concluding that he would obtain the
perception of passionlessness through suffering, resorted to thee,
Sir, to carry out the undertaking. Therefore he has been
brought through distress to passionlessness through instruc-
tion, O king; the work has been accomplished; mayest thou
fare well. I depart. 'Having dwelt in Madálasá's womb, and
having drank of her breast, may he not follow the path that
is travelled by the sons of other women, O king!' So I
deliberated and I did it all by resorting to thee; and it has
been accomplished. I will again depart to seek final beati-
tude.

15 "I do not approve of those, O king! who neglect their
own family, a kinsman, or a friend, when these are in difficul-
ties; for, though possessed of organs, they are maimed indeed.

* For *bhukshvasva kuloc'tam* read *bhukshva svakuloc'tam*?

† *Subáhu* read *sakto*?

- 16 He who falls into difficulties when he has as ally a member of his own family, or kinsman, they should be able to attain righteousness, wealth, love and final emancipation; but
17 should not be denied them. Through association with thee, O king, I have accomplished this great undertaking. Mayest thou fare! I will depart. Mayest thou participate in knowledge, most noble king!"

The king of Kāśī spoke.

- 18 "Thou hast done a great benefit to good Alarka; how is it
19 thou dost not turn thy mind to benefit me? Since association of good men with good men yields fruit and is not barren, therefore I have attained the prosperity that is bound up with thy patronage."

Subāhu spoke.

- 20 "The four-fold aims of men are known as righteousness, wealth, pleasure, and final emancipation from existence. Thou hast righteousness, wealth and pleasure, all of
21 them;—the last is wanting. I will succinctly expound it to thee; listen now with singleness of mind thereto; and having heard and rightly deliberated strive after bliss, O king!
22 Thou must have no dealings, O king, with the notion "Mine," nor the notion "I"; for when one considers rightly, righteousness has no correlation in the absence of righteousness.
23 When thou hast thought in thy soul, 'I must comprehend of what I am'; when thou hast thought in after nights 'I must
24 consider the external and the internal'; thou must discern him whose beginning, attributes and ending are imperceptible, who is changeless, devoid of intelligence, both perceptible and imperceptible; and thou shalt discern 'Who am I?'
25 When this indeed is discerned thou hast discerned everything. To discern the soul in what is not soul, and one's own property in what is not one's own—this is folly. I as such have
26 passed everywhere, O king, according to the intercourse of the world. I have declared all this that thou hast asked; now I depart."
27 Having spoken thus to the king of Kāśī, the wise Subāhu

And the king of Kāśī having done homage to
Alarka departed to his own city.

Alarka, also, enthroned his eldest son as king, and abandon-
ing every tie resorted to the forest, for his own perfection.
After a long time becoming purged of the contrary qualities
and free from all worldly possessions, he attained an unparal-
leled pitch of religious devotion and gained supreme and final
bliss. Perceiving all this universe with its gods, demons and
human beings perpetually bound and being bound in the
meshes woven of the qualities; being drawn by the causes
brought into existence by sons and other children, by nephews
and other relations, and by one's own and other people's pro-
perty, and so forth; oppressed with woe, wearing diverse
appearances, wholly enclosed within the mud of ignorance,
possessing no deliverer; and perceiving himself wholly passed
beyond, the large-minded king sang this song—"Alas, woe is
it that I occupied the kingdom formerly! So have I since
learnt. There is no happiness superior to religious devotion."

Jada spoke.

Dear father, do thou practise this sublime religious devo-
tion to attain final emancipation from existence; whereby
thou shalt attain to that Supreme Soul, in reaching which
thou shalt not grieve. Then I also will go. What need have
I of sacrifices? what need of prayers? Action in one who
has attained success works towards re-absorption into the
Supreme Soul. Obtaining permission from thee, I also,
free from the contrary qualities, free from worldly possessions,
will so strive after final emancipation that I may attain to
supreme bliss.

The birds spoke.

Having thus addressed his father, and having obtained
permission from him, the wise Jada, abandoning all worldly
possessions, departed, O brāhman. His father also, who was
most large-minded, in like course after becoming a vāna-
prastha entered on the fourth stage of life. There having
met with his son, and having forsaken the bonds formed of

the qualities etc., he attained supreme perfection, being
 and having acquired self-knowledge at the same time.
 40 All this has been declared to thee, O brāhman, which thou
 Sir, did ask of us—at full length and with truth. What
 else dost thou desire to hear?

CANTO XLV.

The Birth of Brahmā.

Jaimini thanks the Birds for all the information they have given him, and asks about creation, the world, mankind &c.—In reply they relate what Mārkaṇḍeya had taught Kṛishṇakī regarding all those matters, as follows.

Mārkaṇḍeya extols this Paragon as having emanated from Brahmā and having been handled down by eminent sages—Adoration is paid to Brahmā.

The identity of Pradhāna and Prakṛi is asserted. Brahmā alone existed at first—From him emanated Pradhāna, which is called the Imperceptible—Out of it issued Mahat (the intellectual principle)—And out of Mahat issued Ahankāra (the principle of Individuality) with its three characters, the Evolving, the Modifying, and the Energizing—The Evolving Ahankāra created sound, touch, form, taste and smell, and their corresponding elements, ether, air, light, water and earth—The Modifying Ahankāra produced the eleven human organs—The characters of the elements are expounded.

Mahat and the other principles produced an egg, the composition of which is described—It was animated by Brahmā as the Soul, and it contained the universe, the gods, demons and mankind.

Jaimini spoke.

- 1 Ye have well related this to me, O noble brahmins, both activity and inactivity, the two-fold deeds enjoined by the
- 2 Veda. Ah, through your father's favour, ye have such knowledge as this, by which ye have overcome folly although
- 3 ye have descended to this animal state. Happy are ye.

1 This *prajna* state, *prajna* is the *prajna* state towards the
 2 attainment of final emancipation, is not swayed by the be-
 3 wildments that spring from objects of sense. O joy that
 4 the wise lord Mārkaṇḍeya made you known to me as the dis-
 5 sipators of every doubt! For men who wander in this closely-
 6 thronged mundane existence there is available association
 7 with such as your honours; not for ascetics. If I after gain-
 8 ing association with you who have perspicacity in knowledge
 9 should not succeed in my object, then assuredly* there can
 10 be no success for me elsewhere. Both in activity and in
 11 inactivity, in knowledge and deed, no one else has, I think,
 12 a mind so unsullied as your honours have.

13 If then your mind, O noble brāhmanas, is favourable to-
 14 wards me, then deign to expound this completely;—How did
 15 this universe, both moveable and immoveable, come into
 16 existence? And how will it fall into dissolution at the pro-
 17 per time, most excellent brāhmanas? And how came the
 18 families† that sprang from the gods, the rishis, the pitṛis,
 19 created things &c.? And how did the Manvantaras occur?
 20 And what was the history of the families of old; and whatever
 21 creations and whatever dissolutions of the universe have oc-
 22 curred; and how the ages have been divided; and what the
 23 duration of the Manvantaras has been; and how the earth
 24 remains stable; and what is the size of the world; and what
 25 are the oceans, mountains and rivers and forests according to
 26 their situation; what is the number of the worlds, the bhū-
 27 loka, svar-loka &c., including the lower regions. and what is
 28 the course of the sun, moon, and other planets, of the stars and
 29 heavenly bodies also. I wish to hear of all this which is
 30 destined to subversion;‡ and what will be the end when this
 31 universe is dissolved.

The Birds spoke.

32 Unparalleled is this load of questions which thou hast

for *syānam* read *nānam*.

for *saṃśāda* read *saṃśāda*.

‡ *Khūta-samplava*.

asked, O brāhman: we will declare it to thee here
 16 here, O Jaimini, as Mārkaṇḍeya expounded it formerly to the
 calm and wise Krauṣṭuki, a young brāhman, who had com-
 17 pleted his term of studentship. Krauṣṭuki asked the high-
 souled Mārkaṇḍeya, whom the brāhmanas were waiting upon,
 18 what you have asked, my lord, and we will tell thee what
 19 the Muni, Bhṛigu's son, told him with affection; listen, O
 brāhman, after having paid adoration to the Forefather Brah-
 mā, the lord of the universe, the origin of the universe, who
 presided over creation, who in the form of Viṣṇu presides
 over its maintenance, and who in the form of the terrible
 Śiva destroys it at the dissolution.

Mārkaṇḍeya spoke

20 Formerly as son as Brahman, whose origin is inscrutable,
 came into being, this Purāṇa and the Vedas issued* from his
 21 mouth; and many puruṣas composed the collections of
 the Purāṇas; and the Vedas were divided by them in a
 22 thousand ways. Righteousness and knowledge, passionless-
 ness, and sovereignty—these four indeed were not perfected
 23 without instruction from him, the high-souled. His seven
 mind-born† rishis took the Vedas from him, and his mind-born
 24 ancient munis took the Purāṇa. Cyavana took it from
 Bhṛigu, and he declared it to the brahmanas; and this purāṇa
 25 was repeated by the high-souled rishis to Dakṣa, and then
 Dakṣa repeated it to me. I will now tell it to thee; it de-
 26 stroy's strife and sin. Hear all this from me with composure,
 illustrious Muni, as I formerly heard it when Dakṣa related
 it.

27 Having paid adoration to the origin of the universe, un-
 born, changeless, the asylum, the upholder of the moveable
 28 and immoveable universe, the supreme object, Brahman, the
 first male,—the cause which, itself unperpetuated, exists in per-

* Anuviniṣṭita, not in the dictionary.

† Mānasa

‡ Anuṣṭeya; not in the dictionary.

creation, maintenance and dissolution, wherein everything is established—having paid adoration to him, Hiranya-garbhā, the framework of the world, the wise, I will duly tell of the multitude of created things, matchless, great, primeval, formed for special ends, various in shape, possessing characteristics, ascertainable by the five standards of measure, possessing the five streams of life, governed by the soul, existent as if perpetual and temporary—listen thereto with sublime composure, illustrious Sir!

Pradhāna is the cause, which is designated the Imperceptible, and which the great fishes call the subtle, permanent Prakṛiti, composed of good and evil. Brahmā at first existed certain, imperishable, undecaying, immeasurable, self-dependent, destitute of odour, form, and taste, devoid of sound and touch, without beginning or end, the origin of the universe, unchanged* by the power of the three qualities, not modern,† unknowable. Subsequent to the dissolution, all this universe was pervaded by him completely.

Then from him, in whom the three qualities existed in equipoise, and in whom the Soul‡ became prevalent, O Muni; and next from the coming into existence of the qualities which were being created, at the time of creation the first principle Pradhāna came into existence. It enveloped Mahat:§ as the seed is enveloped by its rind, even so Mahat was enveloped by the Imperceptible. It is three-fold, that characterized by goodness, that by passion, and that by ignorance. Then from it was evolved Ahankāra,|| which is three-fold, the Modifying,¶ the Energizing,** and the Evolving†† which is characterized by darkness. And it was enveloped by Mahat, just as Mahat was by the Imperceptible.

Now the Evolving Ahankāra, modifying itself, created the subtle element‡‡ of sound§§ next. From the subtle element

* For *pradhānāpyayam* read *pradhānīnyayam*?

† A-sāmpratā.

‡ Kāhetra-jñā.

§ The great Intellectual principle.

|| The principle of Individuality.

¶ Vaikārika.

** Tājñā.

†† Bhūtādi.

‡‡ Tan-mātra.

§§ For *śabda-tanmātrakam* read *śabda-tanmātrakam*?

of sound come the Ether, which has the property of sound; now ether is the sound-element, and the evolving *dharmas* enveloped it then. The subtle element of touch is next born next without doubt, the mighty Air is born; its property of touch is well known. And the air, modifying itself, created the *subtle* element of form; Light was produced from the air; it is said to have the property of form; the air which is the element of touch enveloped the element of form. And light, modifying itself created the *subtle* element of taste; therefrom indeed water also was produced; it has the property of taste; now the element of form enveloped the water which is the element of taste. And the water, modifying itself, created the *subtle* element of smell; therefrom Solid Matter† is produced. Smell is well known to be its property. Now in each *element* resides its *peculiar* subtle element; thereby its possession of that subtle element is a well-established fact. And hence those *elements* are uniform, inasmuch as no difference can be predicated. They are all neither calm, nor terrible, nor gross.‡ This is the creation of the elements and the subtle elements from Ahankāra when it is characterized by darkness.

48 From Ahankāra in its Modifying character, which is distinguished by goodness and possesses goodness in excess, the modificatory creation began at once.

49 The five organs of the intellect§, and the five organs of action, men call *these* the energetic organs; they are the ten Vaikārika deities. The mind¶ is the eleventh organ among them. Such are the Vaikārika deities known to be. The ear, the skin, the pair of eyes, the tongue, and fifthly the nose; men say** these are the organs connected with the intellect for the purpose of perceiving sound and the other impressions. The pair of feet the anus the organ of generation, the pair of hands, and the voice may rank as fifth with

* For *dpo* read *apo*; for the water was enveloped by the light which preceded it; but the change spoils the metre.

† *Spaghāta*.

‡ *Mūḍha*.

§ *Buddhi*.

¶ *Tājasa*.

¶ *Manas*.

** For *śakhyate* read *śakhyate*.

...that is the work for each of these organs respectively.

...that has the element* of sound only. When the element of touch accrued, Air comes into existence with two properties; touch is known to be its peculiar property. Moreover, when to form accrued both the properties, sound and touch, then Fire also came into existence with its three† properties; it has sound and touch and form. Sound, and touch and form,—when the element of taste accrued to them, then Water with its four properties came into existence: it is to be known as being characterized by taste. Sound and touch and form and taste, when smell accrued, they consolidated with the element of smell enclosed this Earth: hence earth has five properties; it is seen to be the gross one among created things.

57. Calm and terrible and cruel‡ are their distinguishing marks; thereby they are known: they contain one another through their mutual interpenetration. Within the earth is contained all this§ visible and invisible world firmly enclosed. And these distinguishing marks are perceptible by the organs of sense, and are recollected by reason of their permanency. They take each successive one the property of its preceding one. These seven principles when uncombined are distinct and have various energies: they could not have created mankind, unless they had united. And meeting in mutual combination, they become mutually dependent; and when they all unite into one, they have the marks of a single complex body.

By reason of their being governed by the Soul¶ and also through the favour of the Imperceptible, Mahat and the other principles, which have different limits, cause an egg to come into existence. There like a bubble on water, the egg gradually increased by means of the things that existed. O Sage, most intelligent! In its enlarged state it lay on the water.

* Mātra.

† Guna.

‡ For *śānta* read *śānta*.

§ Mūḍha.

|| For *īśam* read *īśam*.

¶ Puruṣa.

64 The Soul,* having increased inside the egg sprang forth
65 kriti, took the name Brahmi: it indeed was the first
66 poreal being, it indeed is called Purusha. And Brahmi
67 existed first, the original maker of created beings. That
68 enclosed all these three worlds with all that they contain
69 moveable and immovicable. Meru was born from it, and
70 the after-birth *was* born the mountains; the oceans were the
71 fluid contained within that egg which held the great Soul.
72 Within that egg was all this world, with the gods and de-
73 mons and mankind, and the continents and other lands, the
74 mountains and oceans, and the throng of luminous worlds.

Then the egg was enveloped by water, air, fire and ether
 18 and by the evolving Ahankāra externally, ten times over by
 each of them. It was then surrounded by Mahat which I
 60 have mentioned, which had the same magnitude. Mahat
 together with them all was enveloped by the Imperceptible.
 With the seven covers forced from Prakriti was the
 70 egg enveloped. Enveloping one another the eight Prakritis
 existed. This very Prakriti is permanent; and that Purusha
 is limited by it.

71 Hear thou, moreover, briefly of him who is spoken of by
the name Brahman. Just as one sunk in water, on emerging
from it, seems to be born from water, and flings the water
72 away, so Brahman is both Prakriti and the Soul. The Im-
perceptible is declared to be his sphere of action;¹ hence
73 Brahman is called Kshetrajña, the Soul. A man should
know all these characteristics of the Soul and its sphere of
action.

Such was the creation from Prakriti, and it is governed by the Soul. The first *stage of creation* was preceded by non-intelligence, it became manifest like the lightning.

* Kshatriya-ina.

† For the 'ditch in the neighborhood'?

† For joint combination read $g^1 g^2$ so $i = 1$ and $j = 2$.

4 Vibha

$$L^2_{\text{loc}}(\mathbb{R}^n) \rightarrow L^2_{\text{loc}}(\mathbb{R}^n)$$

The computation of Brahmā's life.

Mārkaṇḍeya moralizes on Brahmā and Prakṛiti—and describes Viṣṇu and Śiva as special forms of Brahmā—He explains how human and divine years are reckoned, the duration of the four ages, the Kṛitā, the Tretā, the Dvāpara and the Kali, and of a Manvantāra, and the length of Brahmā's day and life.

Kraushtuki spoke.

Adorable Sir! thou hast related to me correctly the genesis of the egg, and thou hast told me of the birth of the mighty Soul Brahmā within the egg of Brahmā. I wish to hear this from thee, O scion of Bhṛigu's race, when things are not created, and nothing exists, everything having been destroyed by Time at the end of the dissolution of the Universe.

Mārkaṇḍeya spoke.

When all this universe becomes dissolved in Nature,* this dissolution is designated 'natural'† by the wise. When the Imperceptible subsists within itself, and when all modification is suspended, Nature and the Soul‡ subsist with sameness of character. Then both darkness and goodness subsist in equipoise, neither being in excess or in deficiency, and permeated by each other. Just as oil exists in sesamum seeds, or as ghee in milk, so passion also exists permeant within darkness and goodness.

The day of the Supreme Lord§ lasts from the birth of Brahmā, as long as the two half paras which compose his life;|| and his night during the dissolution is of the same duration.¶ Now at the dawn of day he awakes, he who is

* Prakṛiti.

† Prākṛita.

‡ Puruṣa.

§ Paraṃ.

¶ The text seems incorrect; a better reading obtained from a MS. belonging to Baba Nigendri, Chandra Baen of Calcutta is *utpattir* for *utpattir*, and *utpattir* for *utpattir*. See verse 42.

¶ The same MS. reads *tat-samānta samaye* instead of *tat-samānta samaye*; but it has the same meaning.

...the cause of all things, whose soul transmits change, and who also works in an inferior way.

9 The Supreme God, quickly enters into Nature and she becomes
as the lord of the universe, and agitates them with his
10 supernatural power. Just as love, or a breeze of Spring,
entering into young women tends to produce agitation, so
does he, who is the embodiment of supernatural power.
11 When Pradhāna is agitated, the god Brahmā is born and is
contained within the cavity of the egg, as I have already
12 told thee. At first he is the agitator; as the husband of
Nature, he is *the thing* to be agitated; and he exists with
13 contraction and expansion even in the state of Pradhāna. He
is born, though he is the birth-place of the universe; though
devoid of qualities, he possesses the quality of passion; when
he assumes the character of Brahmā, he engages in creation.

14 In the character of Brahmā he creates mankind; then,
possessing an excess of goodness, he becomes Vishnu and
15 protects them righteously; then, with darkness preponderat-
ing in him, he as Rudra dissolves the whole universe with
its three worlds, and sleeps. He possesses the three qualities,
16 and yet he is destitute of qualities. Just as he is at first the
pervading Soul, then the preserver, and lastly the destroyer,*
so he takes appellations which designate him as Brahmā,
17 Vishnu or Siva. As Brahmā he creates the world; and as
Rudra he destroys them; and as Vishnu he holds a neutral
position. These are the three conditions of the Self-existent.
18 Passion and Brahmā; darkness and Rudra; goodness and
Vishnu the lord of the world: these indeed are the three
19 deities; these indeed are the three qualities. These verily
are mutually paired, and are mutually dependant: they are
not separated for a moment; they do not forsake one another.
20 Thus Brahmā, the four-faced god of gods, is anterior to
the universe: assuming the quality of passion, he engages in
creation.

* Rudra (from *id*), one who cuts to pieces, one who destroys. Vishnu (from *vi*), he better; one who brings on the dissolution.

...and without beginning, who was in the beginning, who
was like earth, was born in the beginning. One hundred
years is the full length of life for him, the high-souled, accord-
ing to the true Brāhma computation. Hear from me how it
is reckoned.

23 A káshthá is said to be composed of fifteen winks of the
eyelids; and thirty káshthás make a kalá; and thirty such
24 kalás make a muhúrta. A day and night among men contain,
it has been settled, thirty muhúrtas; and with thirty days
25 are reckoned the two lunar fortnights and the month; of
six months consists the sun's half-yearly course; the two
half-yearly courses on the south and north of the equator com-
pose the year. Such a year is a day and night of the gods;*
the day thereof is the sun's northern half-yearly course.

26 Now of twelve thousand divine years consist the four ages
named the Krita, the Tretá, &c. Hear from me how they
are divided.

27 Now the Krita age is said to have contained four thousand
years; its commencing twilight was four hundred years, and
28 the closing twilight was of the same duration. The Tretá
age was three thousand divine years; and three hundred
years was its commencing twilight, which was indeed of that
duration, and its closing twilight was of the same duration.
29 The Dvápára age was two thousand years; and its commen-
cing twilight is declared to have been two hundred years, and
30 its closing twilight was two hundred years. The Kali age
is a thousand divine years, O brahman; two hundreds of
years are called its commencing and closing twilights.

31 This period of twelve thousand divine years is called a yuge;[†]
it has been laid down by the poets; a thousand times this
period are called one of Brahmá's days.

32 In one of Brahmá's days, O brahman, there may be four-
teen Manus. They live according to their portions; that
thousand is divided among them. The gods, the seven

Thus one divine year = 360 human years.

the Janu and pass to dissolution with him in a
 Seventy-one repetitions of the four ages, with a fraction of
 years, constitute a manvantara; hear from me its computation
 human years. Thirty full crores reckoned duly, O brahman,
 and sixty-seven lakhs more by reckoning, and twenty thou-
 sands—this is the period of *seventy-one times the four ages*
 without the excess fraction; this is called a manvantara.
 Hear it from me in divine years; eight hundred thousand
 of years by divine reckoning,* and fifty-two thousand in
 years more in addition.† A day of Brahmā is declared to be
 this period multiplied fourteen times.‡ At its termination
 the dissolution is declared by the wise to be the necessary
 result. O brahman.

The Bhūr-loka, the Bhuvār-loka and the Svar-loka are
 perishable and pass to dissolution; and the Mahar-loka
 stands, yet the dwellers therein by reason of the heat go to
 the Janu-loka. And Brahmā sleeps indeed during the night
 in the three worlds which have been dissolved into one ocean.
 That night is of exactly the same duration. At its termina-

* This line as it stands in the text seems incorrect. The four ages con-
 tain 12,000 divine years or 4,320,000 human years, and 71 times this period
 contain 8,52,000 divine years, or 303,720,000 human years. This latter
 period agrees with the enumeration in verse 36 (viz., 80,67,80,000 years), but
 instead of the former the text gives 8,000 + 52,000, i. e., 60,000 divine years,
 unless we read *śata-sahasrāṇi* for *varsha-sahasrāṇi*. Yutam, however, seems
 wrong as regards both grammar and meaning.

† This does not agree with verse 31, if we take the words "this period"
 to refer to verses 35, 36 and 37. In verse 31 one of Brahmā's days is said to
 be 12,000,000 divine years or 4,320,000,000 human years, but 14 times the
 period mentioned in the latter verses contain 11,024,000 divine years, or
 4,304,080,000 human years. We must bring in here the excess fraction re-
 ferred to in verse 34, which by calculation is found to be $\frac{1}{14}$; thus 71 $\frac{1}{14}$ times
 the yuga of 12,000 divine years = 857,142 $\frac{1}{2}$ divine years of the manvantara
 and 14 times this last period exactly = 12,000,000 divine years of Brahmā's
 day. Similarly with regard to human years.

‡ For *dyuti* read *dyānti*?

He is called the Father of the Universe, the Father of gods, and without beginning; who sits in the middle of the lotus-like earth, was born in the beginning. One hundred years is the full length of life for him, the high-souled, according to the true Bráhm̐ya computation. Hear from me how it is reckoned.

23 A káshthā is said to be composed of fifteen winks of the
eyelids; and thirty káshthās make a kalá; and thirty such
24 kalás make a muhúrta. A day and night among men contain,
it has been settled, thirty muhúrtas; and with thirty days
25 are reckoned the two lunar fortnights and the month; of
six months consists the sun's half-yearly course; the two
half-yearly courses on the south and north of the equator com-
pose the year. Such a year is a day and night of the gods;*
the day thereof is the sun's northern half-yearly course.

26 Now of twelve thousand divine years consist the four ages named the Krita, the Tretá, &c. Hear from me how they are divided.

27 Now the Kṛita age is said to have contained four thousand
years; its commencing twilight was four hundred years, and
28 the closing twilight was of the same duration. The Tretā
age was three thousand divine years; and three hundred
years was its commencing twilight, which was indeed of that
duration, and its closing twilight was of the same duration.

29 The Dvāpara age was two thousand years; and its commencing twilight is declared to have been two hundred years, and
30 its closing twilight was two hundred years. The Kali age is a thousand divine years, O brahman; two hundreds of years are called its commencing and closing twilights.

81 This period of twelve thousand *divine* years is called a *yuga*; it has been laid down by the poets; a thousand times this period are called one of Brahmā's days.

In one of Brahma's days, O brahman, there may be four-
teen Manus. They live according to their portions; that
thousand is divided among them. The gods, the seven

* Thus one divine year = 360 human years

34 *Seventy-one repetitions of the four ages, with a fraction in excess, constitute a manvantara; hear from me its computation in*
 35 *human years. Thirty full crores reckoned duly, O brahman,*
 36 *and sixty-seven lakhs more by reckoning, and twenty thousand*
 37 *years more in addition.* A day of Brahmā is declared to be*
 38 *this period multiplied fourteen times† At its termination*
 the dissolution is declared by the wise to be the necessary result. O brahman.

39 The Bhūr-loka, the Bhuvā-loka and the Svar-loka are
 40 perishable and pass to dissolution; and the Mahar-loka
 stands, yet the dwellers therein by reason of the heat go to
 the Janu-loka. And Brahmā sleeps indeed during the night
 in the three worlds which have been dissolved into one ocean.
 41 That night is of exactly the same duration. At its termina-

* This line as it stands in the text seems incorrect. The four ages contain 12,000 divine years or 4,320,000 human years, and 71 times this period contain 8,52,000 divine years, or 304,720,000 human years. This latter period agrees with the enumeration in verse 36 (viz., 30,67,20,000 years), but instead of the former the text gives 8,000 + 52,000, i. e., 60,000 divine years, unless we read *śata-sahasrāṇi* for *varsha-sahasrāṇi*. *Yatan*, however, seems wrong as regards both grammar and meaning.

† This does not agree with verse 31, if we take the words "this period" to refer to verses 35, 36 and 37. In verse 31 one of Brahmā's days is said to be 12,000,000 divine years or 4,320,000,000 human years, but 14 times the period mentioned in the latter verses contain 11,924,000 divine years, or 4,304,080,000 human years. We must bring in here the excess fraction referred to in verse 34, which by calculation is found to be $\frac{7}{8}$; thus $71\frac{7}{8}$ times the yuga of 12,000 divine years = 857,142 $\frac{7}{8}$ divine years of the manvantara, and 14 times this last period exactly = 12,000,000 divine years of Brahmā's day. Similarly with regard to human years.

‡ For *dyuti* read *dyanti*!

42. ... creation begins again. And so pass one of Brahmā's
 43. years, and a hundred years is the whole. For a hundred of
 his years is denominated a Para; and a Parārdha or half a
 44. Para is well-known to be composed of fifty years. So then a
 Parārdha of his life has elapsed, O brahman; at the close of
 which occurred the Mahā-kalpa, which is famed as the Pādma.
 44. Of the second Parārdha which is now passing, O brahman,
 the first kalpa (or cycle) ordained is this one called the
 Vārāha.

CANTO XLVII.

*The Creation from Prakṛiti and the Vikīras.**

Mārkaṇḍeya continues—After the Pādma Mahā-kalpa Brahmā
 awoke, and as Nārāyaṇa raised the earth out of the sea
 of dissolution and fashioned it in its present shape—Then he
 created, first, the vegetable world—secondly, the animal world—
 thirdly, the gods—fourthly, mankind—fifthly, Anugraha—and
 sixthly, the bhūtas—Mārkaṇḍeya summarizes the nine creations,
 viz., these six, and the three described in Canto XLV.

Kṛnashṭuki spoke.

1 Tell me fully how Brahmā, the adorable, the creator, the
 lord of all creatures, the master, the divine, created all crea-
 tures.

Mārkaṇḍeya spoke.

2 Here I tell thee, O brahman, how the adorable eternal
 framer of the worlds created all the universe moveable and
 immoveable.

3 At the dissolution which followed the Pādma† Mahā-kalpa,
 the lord Brahmā awoke after having slept through the night.

* The products evolved from Prakṛiti.

† For padmāśāśna read pādmarāśna?

Then with goodness predominating in him he perceived the
empty world. And here men utter this verse to Narāyaṇa,
who has Brahmā's own form, god of the universe, sleeping
in night. "Nārā means water and bodies"—we have thus
heard it is a name for water; and in it he lies, hence he is
called Nārāyaṇa.

On awaking he knew that the earth had disappeared within
that water, and then became desirous through reflection to
deliver the earth therefrom. He assumed as of old in the
kalpas and other times, other bodies such as those of a fish, a
tortoise and other animals, and likewise he took the body of
a boar. The lord who is composed of the Vedas and sacrifices
assumed a heavenly form composed of the Vedas and
sacrifices, and entered the water; he reached everywhere and
existed everywhere. And the lord of the world raised the
earth out of the lower regions, and set it free in the water,
while the siddhas who abode in Janu-loka bent their thoughts
on him. The earth floated like an immense boat on that
ocean, but does not sink by reason of the amplitude of its size.
Then he made the earth level and created the mountains on
the earth. Formerly when creation was burnt up by the
then world-destroying fire, those mountains on the earth were
totally consumed by that fire. The rocks were engulfed in
that one ocean, and the water was driven together by the
wind; wherever they adhered and remained, there the mountains
grew into being. Then he divided the earth, adorned
with seven dīpas; and he fashioned the four worlds, the
Bhur-loka and the others, as before.

While he pondered on creation, as of old in the kalpas and
other times, he next became manifested as devoid of intelligence,
as enveloped in darkness. Darkness, folly, infatuation,
gloominess, and blind consciousness—ignorance,† composed
of these five, became manifested out of the Supreme Soul.
Creation irrational became established in five ways while he
was meditating. Externally and internally it was destitute of

* Tanavah. † Sam-ud-dhāra; not in the dictionary. ‡ A-viśā.

light* its soul was concealed, it consisted of vegetation;† and since vegetation is declared to be "primary,"‡ hence this is indeed the Mukhya creation.

18 He considered that creation incapable of causation,§ and
 thought of creating another yet. While he was meditating
 on its creation, the animal world, in which the stream of life||
 19 is horizontal,¶ came next into existence. Since its activities
 are displayed horizontally, hence it** is known as the "tiryak-
 srotas." Cattle and other *quadrupeds* are well-known as being
 of that kind; they are indeed characterized chiefly by igno-
 20 rance and are unintelligent; and they stray in wrong courses,
 and in their ignorance are subservient to knowledge; they
 are self-swayed, and devoted to self; they comprise twenty-
 21 eight classes. They all possess light* internally, but they
 are mutually circumscribed.††

• He thought even that creation was incapable of causation,
 22 and while he meditated, another came into existence; now
 this, the third, was the group of beings in which the stream
 of life passed upwards;‡‡ it was characterized chiefly by good-
 ness. Those beings abound in pleasure and affection; they
 23 are uncircumscribed outwardly and inwardly; and possess
 light* externally and internally; they originated from an up-
 ward stream of life. Now that third creation of the *Supreme*
Being who was satisfied in soul therat is known as the crea-
 24 tion of the gods. When that creation came into being,
 Brahmaná was pleased.

* *Prakáśa*. This is defined by Śrī-dhara Svāmī to mean "clear knowledge" (*prakṛishtam jñānam*). It had no clear external perception of sound &c., or clear internal feeling of happiness, &c.

† Naga.

‡ Mukhya.

§ For *apishṭvā addhakam* read *apishṭvāddhakam*; see the second line of verse 21.

|| Srotas; or the current of nutriment.

¶ Tiryak.

** For *sa* read *saḥ*?

†† A-vṛita. Śrī-dhara explains this as, "mutually ignorant of their birth, nature, &c."

‡‡ Urdhva-srotas.

Then he meditated further on another creation which should be capable of causation and be the highest. . . While he meditated so, and meditated on truth, the group of beings in which the stream of life passes downwards,* and which is capable of causation,† next became manifest out of the Imperceptible. Since the streams of life in them moved downwards, hence they‡ are "arvāk-rotas;" and they possess light copiously; they are characterized chiefly by ignorance and passion. Hence they have abundance of suffering, and are continuously engaged in action, and they possess light externally and internally. They are mankind and are capable of causation.

Anugrahā¹ was the fifth creation; it is disposed in four ways, by contrariety,² and by perfection,³ by tranquillity,⁴ and by satisfaction;⁵ likewise. The objects of this creation moreover have knowledge of the past and of the present.

The creation of the origins of the gross elements⁶ and the gross elements⁷ is called the sixth; they all possess comprehensiveness,⁸ and are prone to mutual division,⁹ and the origin of the gross elements are to be known as both impulsive and devoid of propensities.

Now the creation of "matter" is to be known as the first by Brahmins and the second of the "transmitters" is called the creation of the "bhūtās;" and the third creation is that of the "vijñāns,"¹⁰ and it is perceptible by the senses. So was produced the creation from Prakṛti wherein Intelligence pre-

* Arvāk-rotas.

† For *śāśvādaḥ* read *śāśvākaḥ*.

‡ For *ta* read *te*.

§ Prakṛi, see note * p. 230.

[This is the Pratyak-*argha* or *arvā* creation of the Sākhya philosophy. But Śrīdhara explains it as an origin of gods (*deva-argha*), who are characterized by being good and ignorant. It is characterized by ignorance because it is dominated by the ignorance among immovable objects and the animal creation; it is characterized by goodness, because it harmonizes with and flows upon the perfection and satisfaction among mankind and the gods, and it is called Anugrahā because it favours (anugrahaka) the several natural dispositions of the world-gods.

¶ Viparyaya.

** Śāśvāti.

†† Śāśvāti.

‡‡ Tushṭi.

§§ Bhūtādika.

|| Bhūtā.

¶¶ Parigraha.

** Sam-*śāśvādaḥ*.

††† The products evolved from Prakṛiti.

32 ceased. The "makhya" creation was the fourth, the makhya
 things are known as immovable. The fifth was that called
 34 "tiryak-srotas" * and "tairyag-yonya." Next was the sixth
 creation, that of the "ūrdhva-srotas"; † it is known as the
 creation of the gods. Then the creation of the "arvāk-srotas"
 35 is the seventh; it is that of mankind. The eighth creation
 is "anugraha"; it is characterized by goodness and ignorance.
 These last five creations are known as those which were
 evolved from the Vikāras, ‡ and the first three as those
 36 evolved from Prakṛiti. § The ninth creation was Prākṛita
 and also Vaikṛita; it is known as "Kaumāra." || Thus these
 nine creations of the Prajā-pati have been declared.

CANTO XLVIII.

The Course of Creation.

Mārkaṇḍeya relates how Brahmā created the Astras, the gods,
 the pūtras and mankind, and the night and day and the two
 twilights—He mentions the times when those beings are powerful
 —He relates the creation of the Rākshasas, Yakshas, Serpents,
 Pisācās, and Gandharvas—Next of all beasts, birds and other
 animals—Then of various sacred hymns and metres—Then of the
 lightning, thunder, and other phenomena—And lastly Brahmā
 assigned all things their shapes, pursuits and names.

Kraṁshṭuki spoke.

- 1 O adorable Sir, right well hast thou related the creation
 briefly to me; tell me, O brāhman, fully of the origin of the
 gods.

* For tiryak-srotas read tiryak-srotasā.

† For tato 'rddha-srotasāṁ read tathorddhva-srotasāṁ.

‡ Vaikṛita.

§ Prākṛita.

|| This is the creation of Nila-lobita Rudra (see Canto LII) and of Saṁat-
 Kumāra and the other mind-born sons of Brahmā, the Kumāras. This crea-
 tion is called prākṛita because Rudra sprang into existence by himself, as
 mentioned in that canto, verse 8. It is also called vaikṛita, because the
 Kumāras were created by Brahmā in the form he assumed of a vikāra
 (vikṛiti-bhāta).

Mārkaṇḍeya spoke

- 2 Creation is impregnated with the good and bad of the
previous existence, O brāhman; and because of this, the
known law† created beings, though they are destroyed in the
dissolution, are not delivered, from the consequences of their
actions.
- 3 The gods and other divine beings, and stationary things, and
the four classes of mankind, O brāhman, were produced in
his mind when Brāhmā was engaged in creation.
- 4 Then being desirous of creating the four classes of beings,
namely, the gods, the Asuras and the pitris, and mankind, he
infused‡ himself in the waters. The particle of darkness
grew up in excess as the Prajā-pati was rapt in medita-
tion. First then out of his buttocks, as he was desirous
of creating, were produced the Asuras. And then he cast
aside that body which was composed of the particle of dark-
ness; that body cast aside by him forthwith became Night.
- 7 Being desirous of creating, he assumed another body and
experienced delight, then were produced from his mouth the
Gods in whom goodness predominates. And the mighty lord
of created beings abandoned that body also, when cast
aside it became Day wherein goodness predom-
inates.
- 9 Then he took another body which was indeed characterised
by the particle of goodness, the Pitris were produced from
him while he deemed himself to be a pitri. The lord, after
creating the pitris, abandoned that body also, and when
abandoned it became the Twilight that intervenes between
day and night. Next the lord assumed another body charac-
terized by the particle of passion, and then were produced
Mankind who spring from the particle of passion. After
creating mankind, the lord abandoned that body, and it be-
came the Twilight that ends the night and begins the day.
- 13 Thus these bodies of the wise God of gods have become
famed as the night and day, and the evening twilight and

† For *hukāśa kusalāir* read *kūśādikūśalāir*.

‡ For *abhyāsa* read *abhyāsa*?

‡ Or, united himself with

the periods of goodness, namely, the morning twilight, the evening twilight and the day; the night is characterised by the preponderance of darkness, hence it is called *Tri-yāṁikā*.* Hence the gods are powerful by day, but the Asuras by night, and mankind at the coming of the morning twilight, and the pitris at the evening twilight. At these times these classes of beings are undoubtedly powerful and unassailable by their foes; and when they light upon the adverse times they lose their power.

The morning twilight, the night, the day, and the evening twilight, these four are indeed the bodies of the lord Brahmā, and they are invested with the three qualities.

Now after creating these four, the Prajā-pati, feeling hunger and thirst, took another body composed of passion and darkness during the night; during its darkness the adorable unborn god created bearded monsters wasted with hunger; and they endeavoured to eat up that body. Some of those monsters, who said "let us preserve† it from them," were called *Rākshasas* in consequence; and those who said "let us devour‡ " were called *Yakshas*, from *yakshana*, 'eating.'§

O brāh-

Whe creator Brahmā saw them, the hair of his head through its displeasure grow withered|| and lost its erectibility. Through its downward gliding** it became the Serpents,†† and from its loss‡‡ of erectibility they are known as the *Ahis* or Snakes. Thereupon in anger at having seen the Serpents, he fashioned beings possessed with anger;§§ they were born as the flesh-eating *demons*, tawny-hued and fierce.

* That is, "having its course with the three others," from *tri* and *yāma* (from root *yā*); or, "keeping the three others in check," from *tri* and *yama* (from root *yam*). The meaning "having three watches" from *tri* and *yama* (from root *yā*) is discarded here.

† *Rakshasā*.

‡ *Khādāna*.

§ *Yakshana* seems a mistake for *yakshana*.

|| For *vyanta* read *śrīvānta*.

¶ *Samābhaya-bhā*.

** *Sarpāna*.

†† *Sarpa*.

‡‡ *Hinasta*.

§§ *śānta-bhā* read *śānta-bhā*.

Next while he meditated on the earth, the
 24 were born as his offspring. They were born from his
 drank speech in,† hence they are known as the *śāṇḍilyas*.

When these eight classes of divine beings were created, the
 25 lord next created other things, birds and cattle.‡ He created
 goats§ from his mouth; and he created sheep from his
 26 breast; and Bruhā fashioned kine|| from his belly and from
 his loins; and from his feet swift¶ horses and asses, and horses
 27 and deer, camels and mules and other animals of various
 kinds; plants and fruit-trees were produced from the hair of
 28 his body. When he had thus created the cattle and plants,
 the lord performed a sacrifice.

From him at the beginning of the kalpa, at the commence-
 29 ment of the Tretā Age issued the cow, the goat, mankind, the
 sheep, the horse, the mule, and the ass (these animals men
 call domestic cattle), and others (which they call wild animals,
 30 hearken to me), namely the beast of prey, the cloven-hoofed
 beast, the elephant, monkeys, fifthly birds, sixthly aquatic
 beasts, and seventhly creeping animals.

And for the sacrifices he fashioned from his front mouth
 31 the gāyatrī, and the triśtrophe, the tri-vṛt h, n of praise,**
 the rathantara sāmāns, and the agni-śtoma ses. And he
 32 created from his right mouth the yajur hymns, he tri-śtuba
 metre, sacred hymns,†† and the fifteen hymns of praise,‡‡ and
 33 the bṛihat-saman and the uktha verses.§§ He fa
 his hindmost mouth the sāmān hymns, the meṣhioned fro in
 -jagñī, and

* Dhyāyato gām. † Pivato vac'am; the derivation is not apparent.

‡ Paśavo; by ancient use for paśūn.

§ Ajāḥ for ajān, by ancient use; so also atyaḥ for arṣa 'sheep.'

|| Gāvas for gāḥ, by ancient use. But the Mh. in the Sanskrit College
 Library, Calcutta, reads instead—

Tataḥ mac'c'landato 'nyāni vyaḍata vapaso 'rjayaḥ.

"Then he created other winged animals from his bodily energy according
 to his wish."

¶ Samātanga; not in the dictionary: from the root sam-ā-tang?

** The eleventh hymn of the ninth Maṇḍala of the Rig-Veda sung in a
 special way. †† O'handa. ‡‡ Stoma.

§§ For ukthaḥ read uktha.

the *varuṇa* hymn, the *varuṇa* hymn, and the *varuṇa* hymn. He created from his left mouth the twenty-first *Atharva* hymn, and the *apto-yāman* sacrificial verse,† the *anu-śtubh* metre and the *virāj* metre.

35 The mighty adorable *god* created at the beginning of the kalpa the lightning, the thunderbolts and the clouds, and the ruddy rainbows, and the periods of life.‡ And created things great and small were produced from his limbs.

36 Having created the first four classes of beings, the gods, the *Asuras*, the *pitris* and mankind, he next created the things that exist both immoveable and moveable, the *Yakshas*, the *Pisācās*, the *Gandharvas* and the *bevis* of *Apsarasas*, men and *Kinnaras* and *lākshasas*, birds, cattle, wild animals and snakes, and whatever is changeless and changeful, stationary and moveable.

37 "Whatever actions they were severally endowed with originally at their creation, those very actions they are endowed with when they are created again and again. Noxiousness and harmlessness, gentleness and cruelty, righteousness and unrighteousness, truth and falsehood,—animated thereby they have the being; therefore they severally take delight in those characteristics. The lord, the creator, himself ordained diversity and specialization§ among created things in their organs and pursuits and bodies. And he assigned the names and types of created things, and propounded the duties of the *śis* and *śis* beings, even by the words of the *Veda* at the beginning. He gives names to the *Kishis*, and to the several created classes|| among the gods, and to the other things that were brought forth at the close of the night.¶ As the signs of the seasons appear at their appropriate season,** and various forms appear amid alteration, so those very signs and forms appear as actual facts†† in the ages and other periods.

* *Śis* means; but another reading is *seventeen*.

† A part of the seven *soma-samātha* sacrifices.

‡ *Virāj*, or, birds.

§ *Viniyoga*.

¶ For *sarvavyānta* read *s'arvavyānta*.

** *Śis*.

Such signs were the creations of Brahmā, which are
 is undiscernible; they occur from kalpa to kalpa at the close
 at the close of his night.†

CANTO XLIX.

The Course of Creation.

Mārkaṇḍeya describes the creation of the primeval human race
 and their simple condition and happy life--When they ultimately
 died out, modern men fell from the sky, and lived in kalpa trees--
 Passionate affection sprang up among them--and covetousness next,
 which destroyed the trees, and drove them to form communities--Their
 measures of length are explained--and fortresses, towns, villages and
 houses described--The Tretā Age began--with the existing rivers and
 vegetation--and the people lived on the vegetation--They then took
 private possession of property according to might, and the vegetation
 perished--Then they supplicated Brahmā, and he created all existing
 cereals and plants--The seventeen cereals and the fourteen sacrificial
 plants are specified--Brahmā ordained their means of livelihood,
 which could be gained only through labour, and their laws, castes, &c.
 -The spheres assigned to various classes after death are mentioned.

Kraushiqui spoke.

1 Thou hast told me, Sir, of the group of beings in which
 † the stream of life‡ passes down; tell me fully, O
 2 brāhmaṇ, how Brahmā created the ~~universe~~ creation, and how
 he created the classes of men, and how their qualities, O
 wise Sir; and tell me what business has been assigned to
 the brāhman; and those other classes severally.

Mārkaṇḍeya spoke.

3 While Brahmā was first creating and was meditating on
 truth, he created a thousand pairs of human beings from his
 4 mouth, O Mani; when born, they come into being, charac-
 terized chiefly by goodness, and self-glorious. He created

* For *in* read *in*?

† For *carvavyante* read *carvavyante*?

‡ Or, current of nutriment.

... thousand pairs from his head; they were all characterized chiefly by passion, and were fiery and impatient. And he created again another thousand miserable pairs from his thighs;* they were known as characterized chiefly by passion and ignorance, and as enviously disposed. And he created another thousand pairs from his feet: they were all characterized chiefly by ignorance, and were unfortunate and little of understanding.

Then those living beings, produced in pairs, were rejoicing together; urged by their mutual distress they hastened to sexual intercourse. Thenceforward pairing originated in this kalpa. Women did not have their courses month by month; hence they did not then bring forth offspring, although they engaged in sexual intercourse. They bring forth just pairs of children once at the close of life. Thenceforward pairing originated in this kalpa. By meditation and thought those human beings give birth to *offspring* once. Sound and the other objects of sense were pure severally in their five marks.

This was this creation of the human race which the Prajapati formerly produced. Sprung of his lineage they worshipped this world, and they pay homage to rivers, lakes, and seas and the mountains also. During that age those *human beings* lived indeed feeling little cold or heat. They received delight according to their natural dispositions from the objects of sense, O: ... no opposition, nor enmity, nor envy existed among them. They paid homage to the mountains and the seas; they lived wholly without habitations; their actions were unswayed by love; their minds were always joyful. Neither Pisacas, nor Nāgas, nor Rākshasas, nor envious men, nor cattle, nor birds, nor crocodiles, nor fish, nor creeping insects, nor egg-born animals hindered them, (for those animals are the offsprings of iniquity,) nor roots, nor fruits, nor flowers, nor the seasons, nor the years. Time was always happy; there was neither heat nor cold in excess; and time passed by, they attained wonderful perfection. More.

* For *marulas* read *grutas*.

over they enjoyed satisfaction in the future, and again satisfaction came without exertion to those who wished for it, and exertion also sprang up in the hearts of those who wished for it. The water was exquisite. Recreation was merry with many a delight for them; and music was produced that conferred every wish. And with bodies uncared for, those human beings had lasting youth. Without resolve they produce offspring in pairs; alike in their birth and form, and together also they die. Devoid of desire and hatred they lived to each other. All were equal in form and length of life, without inferiority or superiority. They lived their measure of life, four thousand human years; nor here they misfortunes through affliction. Everywhere moreover the earth was entirely blessed with good fortune.

As the people died in the course of time, so their prosperity gradually perished everywhere; and when it had altogether perished, men fell down from the sky. Those kalpa trees were commonly produced which are called houses; and they brought forth every kind of enjoyment to those people. At the beginning of the Tretā age the people got their subsistence from those trees. Afterwards in the course of time passionate affection sprang up suddenly among them. By reason of the occurrence of passionate affection menstruation occurred month by month, and conception frequently took place. Then those trees were called houses† by them. But branches certainly fall from other trees, O brāhman; and they yield clothing and ornaments out of their fruits. In the separate cavities of the same fruit of those trees was produced very strong honey, which excelled in smell, colour and taste, and which no bee had made; on that they subsisted at the beginning of the Tretā age.

Afterwards in course of time those people grew envious besides; their minds being filled with selfishness they fenced

* The text *siddhir nānābhūyo na śā* seems incorrect; instead of it, another MS. reads *siddhir nānārasollāśā*, which I have adopted.

† *Āśā*.

‡ Does this mean the trees were called houses (*grāha*) from the offspring (*grāha*) begotten there?

the cold, and those were perished by reason of that
 wrong conduct on their part. Strife sprang up in conse-
 quence; their faces felt cold and heat and hunger. Then
 for the sake of combination and resistance they made towns
 at first; and they resort to fortresses in inaccessible deserts
 and wastes, in mountains and caves; also they industriously
 constructed with their own fingers an artificial fort on trees,
 on mountains and in water, and they first made measures
 intended for measurement.

A minute atom, a para sūkshma, the mote in a sunbeam,†
 the dust of the earth, and the point of a hair, and a young
 louse,‡ and a louse,§ and the body of a barley-corn;|| men
 say each of those things is eight times the size of the preced-
 ing thing.¶ Eight barley-corns equal an angula or finger-
 breadth; ** six finger-breadths are a pada,†† and twice that
 is known as a span;‡‡ and two spans make a cubit measured
 with the fingers closed in at the root of the thumb;§§ four
 cubits make a bow, a polc,||| and equal two nādikās; two
 thousand bows make a gavyūti;¶¶ and four times that are
 declared by the wise to be a yojana;*** this is the utmost
 measure for purposes of calculation.

Now of the four kinds of fortresses three occur naturally;
 the fourth kind of fortress is artificial. Now those men
 constructed it laboriously;††† and they also constructed, O

* For *vrīkshās* read *vrīkshāms*? † For *trasha-reṇur* read *trasa-reṇur*.

‡ For *niehām* read *liehā*. § For *yūdam* read *yūh*. || *Yavolara*.

¶ For *ekādala-guṇam* *leśhām* another MS. reads *kramād aśṭa-guṇyādhur*,
 which is much better.

** For *yava-madhyam* another MS. reads *yavānyashau*.

†† A foot's breadth? ‡‡ For *vikāsi-dviguṇam* read *vikāsi dviguṇam*?

§§ For *-vashjanam* read *-vashjanam*? This relation indicates a long arm, or
 small hands and feet. An average cubit so measured would be equal to about
 18 inches. ||| *Darḍa*.

¶¶ A stretch of pasture-ground. Taking the cubit as 15 inches, this length
 would be 10,000 feet, or about 1-2 mile.

*** Taking the cubit as 15 inches, the yojana equals 40,000 feet, or about
 7-8 miles.

††† The word *ya* in *ya* *śūryat* certainly appears corrupt. A better reading is
ya *śūryat* *śūryat* *śūryat* from a MS. in the Sanskrit College Library.

likuvīṣa,† the pura,‡ and the āśrama,§ and the śāstrāṅga,|| and the śāstrāṅga,|| and the grāmas together with the arrangements of the ghoshas,¶ and the separate habitations therein; and they 44 built lofty ramparts surrounded on all sides with fosses. They made the pura, or town, extend for a quarter of a yojana in every direction, and slope down to water on the east; they made it auspicious and peopled it with colonies from noble families.** And with a half of it they laid out the khote,†† and with a quarter of it the karvata;‡‡ and then the inferior portion which is made with the remaining quarter is called the 46 droṇi-mukha.§§ A town destitute of ramparts and fosses|||

* For *devjaś* read *dr̥jaś*? The vocative seems preferable as Mārika says is relating what happened in a previous age, and the work described would not fall to a brāhman's duty. If *devjaś* be retained, the word *kuryat* must be understood.

† This is explained in verse 44.

‡ These two words are explained in verse 45.

§ For *tadva* read *tadvad*.

|| These two words are not in the dictionary; they are explained in verses 45 and 46. For *karvafakam trayā* read *kervafaka-trayā*?

¶ *Saṅghoṣa* is not in the dictionary. For *grāma-saṅghoṣa-vinyāsam* read *grāma-sa-ghoṣa-vinyāsam*? (*grāma* is explained in verse 47, and *ghoṣa* in verse 50.

** *S'uddha-vapta-vahirgamam*.

†† Prof. Sir M. Monier-Williams explains *khote*, "a village, the residence of peasants and farmers; a small town, half a pura"; but here it apparently means a particular portion of the pura; does it mean the "inhabited or residential area"?

‡‡ This word is said to mean "a village, market-town, the capital of a district," but here it denotes a particular portion of the pura; does it mean the bazar or the "area occupied with the market and shops"?

§§ This word said to mean "the capital of a district, the chief of 400 villages," but here it evidently refers to the lowest part of the pura; does it mean the "area inhabited by the labouring population or the lowest classes"?

||| For *prākāram parikhā-hīnam* read *prākāra-parikhā-hīnam*? Or, is the verse intended to say that a town surrounded with a rampart but without a fossa is a *varma-vat*? This would agree better with the meaning of *varma*. Prof. Sir M. Monier-Williams explains it as "an unfortified (?) town."

... and a *śākhā* (branch) is another kind of dwelling-place, managers and boundary priests. Moreover, a dwelling-place which abounds with *śūdras* and water, where the cultivators are independently prosperous, and which is situated on land that can be used for fields, is called a *grāma*.|| The dwelling-place, which men make, different from cities and other abodes, for the sake of their business, is to be known as a *vasati* by modern men.¶ The *grāma* which springs up on the land of another *grāma*, and thrives, which has no fields of its own, which is for the most part vicious, and which is the resort of a king's favourites, is called an *ākrimi*.** And a collection of cattle and herdsmen, who have brought their utensils *there* on carts, where there is no barter, is called a *ghosha*;†† its situation on the land may be wherever they please.

51 Those people thus made towns and other abodes for themselves to dwell in; they made houses for the several couples

* This word is said to mean, "a 'branch-town,' a suburb," but here it seems to mean a 'town with branches,' a "capital town" or "metropolis"

† *Vasati*; see verse 48.

‡ For *śūdra-jala-prāyāś* read *śūdra-jala-prāyāś*?

§ For *-kṛtibaldh* read *-kṛtibaldh*?

|| The village. The word thus denotes a local area, and includes both the dwellings and the fields. It seems to designate specially the large and prosperous villages.

¶ The word is explained in the dictionary as "a dwelling-place, dwelling-house, abode, residence," but here it is explained to be a "mart," apparently either permanent or temporary. It corresponds to the modern (Persian) word *gany*, or the vernacular word *hāḍ* (Sanskrit *hāṭṭa*), in Bengal. The word *vasati* appears as *basti* in the modern vernaculars, and means in Bengal "the populated part of a village," and "the part of a town occupied by the common bamboo-built houses." The verse seems to indicate that the word *vasati* was either newly coined, or had recently acquired (or the author wished it to acquire) a special meaning. The complete change from this meaning to that of the modern *basti*, which rather excludes any notion of trade, is note-worthy.

** Or *akṛim*. These words are not in the dictionary. If we might read *akṛim* instead, the word would be rather appropriate.

†† This word is said to mean, "a station of herdsmen." It appears to denote a temporary dwelling only, resorted to for purposes of pasturage.

- in their life. As some were their fathers, some
 a remembrance of all these, those people built houses.
 53. As some branches of a tree go in one direction, and some
 in another direction, and some rise upwards and some
 downwards, even so they fashioned the branches of the
 54. houses. Those branches, which were the branches of the
 kalpa trees at first, O brāhman, became rooms in the houses
 in consequence among those people.
 55. Those people ruined the trees by their strife, and afterwards
 pondered* on their means of livelihood. When the kalpa
 56. trees had utterly perished along with the honey, those people
 were distressed by their afflictions, and suffered from thirst
 and hunger. Then became manifest their perfection at the
 57. beginning of the Tretā age. For their other business was
 spontaneously accomplished,† they had rain according to
 their desire. The waters of their rain are the rivers, which
 58. flow here. By the obstruction of the rain, the rivers, which
 existed on the earth scanty of water before that, became
 deep flowing channels.
 59. And then by their union with the earth plants came into
 existence, of fourteen kinds, both those which grow on un-
 cultivated soil, and those which grow unsown, both culti-
 60. vated and wild. And trees and shrubs bearing flowers and
 fruit in their seasons were produced. This manifestation of
 61. vegetation appeared first in the Tretā age. On that vegeta-
 tion the people subsist in the Tretā age, O Muni. And then
 62. lapsing into novel passion and covetousness those people next
 took possession of rivers and fields, mountains, and trees,
 shrubs and plants in their own right even according to might.

* For *ac'antayāt* read *ac'antayān*?

† For *vārtā-va-sadhāt* read *vārtā-va-sadhāt*?

‡ *Nimna-gaṇa* read *nimna-gā*? This meaning is not in the dictionary.

§ For *urīṣṭyāḥ* read *urīṣṭyāḥ* their real *urīṣṭyāḥ*?

|| *Nimnagā* *ga*. If this is correct, we must take *nimna-ga* *was*, as "a river," a meaning not given in the dictionary; if we read *nimna-gā* *for* *ga* *usual*, we must read *gā* for *ga*.

¶ For *abhaat* read *abhaat*?

...the very
...the earth had swallowed it up, † milked
...the vegetation had
...these people fell into still further confusion.

Suffering from hunger, they resorted to Brahmá, the most
high, as their preserver. And he, the mighty lord, knowing
all well then that the earth had swallowed it up, † milked
her treating mount Meru as her calf. ‡ This earth-cow was
then milked by him, the cereals came into existence on the
face of the earth, the seeds, the cultivated and wild plants
besides, [which are annuals, § known as comprising seventeen
classes according to tradition. The various kinds of both
rice and barley, wheat, ann grain, || sesamum, priyangu, ¶
udára, ** koradúsha, †† and o'ínaka, †† másha, §§ green gram, |||
and masúra, ¶¶ the finest pulse, *** and kulatthaka, ††† ádhaka

* For *dríja* read *dríja* ?

† *Grasta*. The context seems to require this word to be taken in an active
sense.

‡ The calf is tied near the cow, while she is being milked, as otherwise,
it is said, she will not let her milk flow.

§ *Phala-pákánta*.

|| *Panicum miliaceum*, the modern *chind*, Roxb. p. 104. It is a cultivated
cereal, grown on an elevated, light, rich soil, immediately after the rains.

¶ See note § p. 165.

** The Dictionary says this is a kind of grain with long stalks, but I cannot
trace it out in Roxburgh.

†† *Fragalum acrobiculatum*, the modern *kodo*, Roxb. p. 93. He says "The
seed is an article of diet with the Hindoos, particularly with those who in-
habit the mountains and most barren parts of the country, for it is in such
countries only where it is cultivated, it being an unprofitable crop, and not
grown where others more beneficial will thrive. I have eaten of the boiled
seed, and think it as palatable as rice."

‡‡ This is said to be *Panicum miliaceum* which is already mentioned; the
word means fennel also, but that is inappropriate. I do not find any other
word of this name.

§§ See note § p. 84.

||| *Mada*; See note § p. 84.

¶¶ See note ††† p. 165.

*** *Mádhava*; see note § p. 84.

††† *Mádhava*; see note § p. 84.

And there are fourteen kinds of plants for use in the
 both cultivated and wild, the various kinds of cereals
 and barley, wheat, and grain, the various kinds of cereals
 them priyangu, and eighth karṣṇam, and seventh
 wild rice, wild sesamum, and grass, karṣṇam
 grass, markataka,†† and gradha,§§ and these indeed are
 traditionally known to fourteen cultivated and wild plants
 for use in sacrifice. When these plants are abandoned,||| they
 do not spring forth again.

Thereupon the adorable self-existent Brahmā devised
 means of livelihood for the advancement of those people, and
 the perfection of the hands which results from work. Thence
 forward plants were produced, which must ripen after plough-
 ing. But when their livelihood was thoroughly ordained, the

* The dictionary does not give āghata, mase, or fava, as the name of any plant; but āghat, fava, is said to mean a kind of pulse, *Cajanus indicus*, Spreng. I do not find it in Roxb., but Oliver calls the Pigeon Pea *Cajanus*.

† For *clausula* read *clausula*. See note ** p. 84.

‡ Sans. For *parat* read *parat*, as in several MSS.

§ The reckoning seems wrong; priyangu is the sixth and kulathaka the seventh.

|| See note * p. 145.

¶ Yattila is not in the dictionary. For *yattila* read *yattila*.

** *Coin barbata*, Roxb. p. 649; it is a coarse grass, and cattle do not eat it. It is also said to mean *Hedyarum lajopodioides* which is mentioned by Roxburgh (p. 578), but of which I find no description in his work.

†† *Cyperus rotundus*, Roxb. p. 66; a common grass, the roots of which dried and powdered are used as a perfume.

‡‡ This has been mentioned in Canto XXXII, verso 11, and is described in the dictionary as "a kind of wild panic, a species of grain." I find that *Carpogon pruriens* is assigned by Roxburgh to the Sanskrit word *markati* (p. 558). That is a common legume, but he says no use seems to be made of it, except that the hairs of the legumes are used as a vermifuge and are believed to be poisonous.

§§ This is not in the dictionary, and I do not know what it is.

||| *Prasriti*. Does this mean that these plants grow only in a cultivated state?

76. ... according to their qu... also the laws of
 the universe of the four periods of a brahman's life, and
 to the worlds* with all their fates which duly maintain
 righteousness and wealth. Most righteous Muni.
 77. Prájápatya† is traditionally declared to be the sphere
 assigned after death to bráhmans who perform the ceremonies.
 Aindra‡ is the sphere of śátríyas who flee not in battle.
 78. Máruta§ is the sphere of vā... who observe their own
 proper laws. Gándharva|| is the sphere of the various classes
 79. of áśvins who perform menial service. The sphere of those
 eighty-eight thousand rishis who live in perpetual chastity
 has been traditionally declared to be that of the inhabitants
 80. of Jupiter. The sphere of the Seven Rishis¶ has been tradi-
 tionally declared to be that of hermits. Prájápatya** is the
 sphere of householders; the abode of Bráhmá is for those
 men who have abandoned all worldly concerns; the world
 of immortality is for yogis—such is the ordinance of the
 various spheres assigned after death.

CANTO II.

The mandate to the Yaksha Duhsaha.

Brahmá next created the nine Sages, Bhṛigu, Pulastya, Pulaha,
 Kratu, Angiras, Marici, Daksha, Atri and Vasishtha—and also
 Rudra, Sankalpa and Dharma—All these were all-wise and devoid of
 passions—Brahmá in anger created a being half male, half female,
 who at his order divided himself into many male and female beings.

* Loka.

† The heaven of the pitṛis?

‡ The 18th lunar mansion?

§ The constellation Svāti.

|| Gándharva is the name of one of the nine portions of Bhārata-varsha
 but this seems inappropriate.

¶ The constellation Ursa Major.

** See verse 7.

Brahmā then created the Manu Sudyumna and his wife Saryā. They had two sons Priya-vrāta and Utlāna-pāda, and also two daughters. Rudr married one daughter Riddhi and begot Yama and Dakṣiṇā.

Dakṣa married the other daughter Prasūti and begot 24 daughters, whose names are mentioned, and who became Dharmā's wives, and also 11 other daughters whose names are mentioned, and who became the wives of the other sages and of Agni and the Pitr̥is. The children of these daughters are mentioned.

A-dharmā and his offspring are mentioned, Naraka, Dhaya, Mr̥tyu &c.—The actions of Mr̥tyu's sons are explained.—Chief among them is Duṣṣaha—in him Brahmā assigned a dwelling and raiment, a long catalogue of bad deeds as nourishment, and certain places and times for his success, but excluded a list of other persons and places from his influence.

Mārkaṇḍeya spoke.

- 1 Then while he was meditating, mankind were begotten in his mind, together with their occupations, and implements
- 2 which were produced from his body. Spirits in bodily form* were produced from the limbs of him, the wise god. All those whom I have already mentioned came into existence.
- 3 All created being: from the gods down to those whose condition is stationary are known to be subject to the three qualities† such was the constitution of created things, immoveable and moveable.
- 4 When all that offspring of him, the wise one, did not increase, he created other mind-born sons like unto himself, viz.,
- 5 Bṛhga, Pulastya, Pulaha, Kratu, and Angura, Marīci, Dakṣa, and Atri, and the mind-born Vasīṣṭha ‡--these were the
- 6 nine sons of Brahmā, they are positively mentioned in the Purāṇas.

Next Brahmā further created Rudra, whose birth was from his soul when it was angry, and Saṁkalpa, and Dharmā who was begotten before all the preceding sons.

* Kaṭetra-jā.

† Goodness, passion, and ignorance.

‡ For Vasīṣṭham read Vasīṣṭham.

And these, with other some and other entities were first created by the Self-existent, felt no attachment for the worlds, but showed disregard and were composed in mind. They all knew the future; they were free from passion, free from envy.

When they thus showed disregard at the creation of the worlds, the high-souled Brahmá grew very wrathful; then was produced there a male* like to the sun, possessed of an immense body, the body being half man's and half woman's. "Divide thyself" said the god, and then disappeared. And he being thus accosted separated the female and male natures; and he divided the male nature into eleven parts. Then the divine lord divided the male and female natures into many parts with men, gentle and cruel, calm, black and white.

Next the lord Brahmá became the guardian of his offspring by creating the first Manu Sváyambhuva,† begotten from and like unto himself, O bráhmaṇ,‡ and the woman Sata-rúpá, who was cleansed from blemishes through austerities. The divine and mighty Manu Sváyambhuva took her for his wife. And through him her husband Sata-rúpá brought forth two sons, Priya-vrata and Utíána-páda, famed through their own actions, and two daughters also, Riddhi and Prasúti. Then their father gave Prasúti in marriage to Daksha and Riddhi to Ruc'íṣ of yore. The Prajá-pati Bṛh'á took his wife, and from them both a son Yajña was born and a daughter Dakshiná,|| O illustrious Sir; these two then became husband and wife, and Yajña begat of Dakshiná twelve sons; the glorious sons of Yajña and Dakshiná were the gods well known as the Yámas in the epoch of Manu Sváyambhuva.

* Puruṣa.

† The son of Svayam-bhú (the Self-existent Brahmá).

‡ For *de'jaṣ* read *de'ja*!

§ He is one of the Prajá-patis.

|| This verse must refer to Bṛh'á, as Daksha's progeny is mentioned in

And Dakṣha moreover began to say that his daughters
 30 Prasūti; hear also from me their names in order—Śraddhā
 (Faith), Lakṣmī (Good Fortune), Dhṛiti (Constancy), Tīrti
 (Satisfaction), Puṣṭi (Nourishment), Medhā (Mental Vigour),
 21 and Kriyā (Action), Buddhi (Intelligence), Lajjā (Modesty),
 Vapuḥ (Bodily Beauty), Śānti (Tranquillity), Siddhi (Per-
 fection), and Kīrti (Fame) the thirteenth. The lord Dharmā
 took these daughters of Dakṣha for his wives.

22 Besides them and younger were the eleven lovely-eyed
 daughters—Khyāti (Celebrity), and Satī (Truth), Sambhūti
 (Fitness), Smṛiti (Memory), Prīti (Affection), and Kṣamā
 23 (Patience), and Saumati (Humility),* and Anasūyā (Sin-
 cerity), Uṛjā (Strength), Svāhā (the oblation to the gods),
 and Svadhā (the oblation to the pitris). The Rishis Bṛhaspa,
 24 Bhavaṅ and Marīci, and the Munī Angiras also, Pulastya
 and Pulaha, and Kratu † Vasistha, and Atri, Vahni and the
 25 Pitris in order—these Munis, the most illustrious among Munis,
 took these daughters, Khyāti and the others, in marriage.‡

Śraddhā gave birth to Kāma (Love), and Sīlī to Darpa-
 26 (Pride); Dhṛiti to Niyama (Restraint) her son; and Tūṣṭi
 also to Santosha (Contentment); Puṣṭi to Lobha (Covetous-
 ness); Medhā to Śruta (Revelation); Kriyā to Danda
 (Punishment), Naya (Prudence), and Vinaya (Decorum);
 27 Buddhi gave birth to Bodha (Wisdom); and Lajjā to Vinaya
 (Decorum); Vapuḥ to Vyavasāya (Industry) her son; and
 28 Śānti gave birth to Kṣama (Ease), Siddhi to Sukha
 (Happiness); Kīrti to Vāśas (Renown). These were the off-
 spring of Dharmā.

She¶ bore by Kāma a grandson to Dharmā, namely, Har-
 sha (Joy) who brings over with joyousness.

* For *Santati* in the text read *Santatis* see Canto LII, v. 24

† That is, Śiva; and he married Satī. She put an end to herself in
 consequence of her father Dakṣha's curse, and was re-born as the daughter of
 Himavat, when Śiva married her again. See Canto LII, vv. 12-14.

‡ For *Kṛitā* read *Kṛitā*.

§ See Canto LII, vv. 14, &c.

¶ I. e. Lakṣmī.

¶ This seems obscure.

30 And *Mrityu* (Death) was the wife of *A-dharma* (Unrighteousness), and *Anya* (Falsehood) was born of her, and a daughter *Nirriti* (Destruction) was born of her, and two sons *Naraka* (Hell) and *Bhaya* (Fear), and *Máyá* (Illusion) and *Vedaná* (Pain). And with these two females the two sons formed two married pairs; and of those two, *Máyá* gave birth to *Mrityu* (Death) who carries created beings away, and
 31 *Vedaná* gave birth by *Raurava** to her son *Duhkhu* (Misery). And *Vyádhi* (Sickness), *Jará* (Old Age), *Soka* (Grief), *Trishná* (Thirst) and *Krodha* (Anger) were begotten by
 32 *Mrityu*; or all these, who have the characteristics of *A-dharma*, are traditionally declared to have sprung from *Duhkha*. No wife have they, nor son; they all live in perpetual chastity.

33 *Nirriti* also was the wife of *Mrityu*, and *Mrityu* had another wife called *A-lakshmi* (Ill Fortune); and by the latter *Mrityu*
 34 had fourteen sons. These are his sons by *A-lakshmi*; they carry out *Mrityu*'s commands; they visit men at the
 35 times of dissolution; hear about them. They dwell in the ten organs of sense and in the mind; for they influence man or
 36 woman each towards his own object of sense; and assailing the organs of sense they influence men by means of passion, anger and other feelings, so that men suffer injury through unrighteousness and other evil ways, O *bráhma*n.

37 And one of them takes possession of self-consciousness, and another resides in the intellect; hence bewildered by folly, men strive to destroy women.

38 And another† fumed by his name *Duhsaha*‡ resides in men's houses; he is wasted with hunger, his face is downwards bent; he is naked, clothed in rags, and his voice is as hoarse
 39 as a crow's. He was created by *Brahmá* to eat all beings. Him, exceedingly terrific by reason of his long teeth, open-mouthed, very terrible, and ravenous in mind, him thus ad-

* *Raurava* is the name of a particular hell, but here it seems to be equivalent to *Naraka*.

† For any one read *anyo* ?

‡ The "Unendurable," "Intolerable."

40 dressed Brahmā, the store-house of sanctification, the father of the worlds, he who is entirely composed of Brahma, the pure, the cause of the universe, the changeless.

Brahmā spoke.

41 "Thou must not devour this universe; quit thy career, keep thee calm; cast off the atom of passion and forsake this career of ignorance."

Dhjsaha spoke.

42 "I am wasted with hunger, O ruler of the world, I am thirsty also and my strength is gone. How may I be satisfied, O master? How may I grow strong? And tell me, what will be my refuge where I may abide tranquil?"

Brahmā spoke.

43 "Thy refuge shall be men's houses, and unrighteous men shall be thy strength. Thou shalt be satisfied, my child, with
44 their neglect to perform the constant sacrifices. And spontaneous boils shall be thy raiment; and for food† I give to thee whatever is injured, and what is infested with vermin,
45 and what has been gazed into by dogs, likewise what is contained in broken pots, what has been made still by the breath from a man's mouth, the fragments that remain from a meal, what is unripe, that on which perspiration has fallen,‡ what
46 has been licked, what has not been cooked properly, what has been eaten of by people sitting on broken seats, and food that has fallen on the seat,§ and what turns away from the sky|| at the two twilights, what is distinguished by the
47 sound of dancing and musical instruments, what a woman in her courses has polluted, what such a woman has eaten of and has gazed at, and whatever food or drink has been
48 damaged¶ at all—these shall be for thy nourishment, and whatever else I give to thee; whatever persons, who have

* Or, for *tapasā madhuh* read *tapaso madhe*, vocative?

† For *dharma* read *dharma*?

‡ For *a-svinnam* read *a-svinnam*?

§ For *deśanāgata* another reading is *deśanā-patam* which is preferable.

|| *Yi-dā-mukha*; not in the dictionary.

¶ *Upa-ghāta-vat*; not in the dictionary.

50 have performed their oblations, have sacrificed or given in
 51 alms without faith or in contempt; what has been cast away
 without the previous use of water, and what has been render-
 ed valueless, and what has been exhibited in order to be dis-
 52 carded, and what has been given away through utter amaze-
 ment; what is corrupt, and what has been given away by a
 person in anger or in pain, that O goblin,* thou shalt obtain
 as thy reward; and whatever the son of a re-married widow
 51 does as an undertaking for the next world, and whatever
 the daughter of a re-married widow *so does*; that, O goblin,
 shall be for thy satisfaction. The wealth-procuring cere-
 monies in which a maiden engages along with her lover for
 52 the sake of the obligation of dowry, and the ceremonies also
 which are performed according to wicked books, shall be for
 thy nourishment, O goblin; and whatever has been studied
 53 for the sake of enjoying wealth; and whatever has not been
 read truly—all that I give thee, and these periods also for thy
 perfection. Thou shalt ever have conquering power, O
 54 Dnhsaha, among men, if they approach a pregnant woman
 carnally, or if they transgress the evening rites and the
 constant ceremonies, and among men who have been corrupted
 by wicked books, deeds or conversation.
 55 "Thy business lies in creating social dissensions, in render-
 ing cookery useless, and in interrupting cookery; and thy
 56 dwelling shall perpetually be in household wrangling. And
 men shall dread thee§ in what pines away,|| and in bullock-
 carts and other conveyances which are shut up, in rooms which
 57 are not sprinkled at twilight, and at death. On the occasions
 of eclipses of the stars¶ and planets, and at the appearance

* Yaksha.

† *Tad-bhāgi* in the text seems incorrect. Another reading is *tad-gāmi*; but *tad-bhāgi* and *tad-gāmi* seem preferable. Another reading is *prāpyasi*, and this I have adopted.

‡ For *artha nirvritam* another and better reading is *artha-nirvritam* which I have adopted. A third reading is *dān virritam*.

§ For *tvattva* read *tvatto* ?

|| A *pratyamāsa*.

¶ Nakshatra.

of the later kind of persons, who shall be
 59 *men who disregard propitiatory ceremonies, who
 fast vainly, who always delight in gambling and who
 confer benefits according to thy word, and who are really
 hypocrites, shall be thy prey.*

60 "Study by one who is not a brahma-c'āri, and *action*
 performed by an unlearned man; austerities practiced in a
 forest* by men who indulge in worldly pleasures; and the
 61 *mon* of unsubdued soul; the action which is done according
 to their respective occupations by brāhmanas, kshatriyas,
 vaiśyas and śūdras, who have fallen from their caste, and who
 desire to gain the objects of the next world, and whatever
 the results of that action—all that shall be thine, O goblin.
 And more yet I give thee for thy nourishment; hasten
 62 thereto. *Men* shall give thee a plentiful bali offering at the
 close of the Vaitvadeva ceremony, first uttering thy name,
 and then saying "this is for thee."

63 "Abandon the house of him, who eats only properly cooked
 food according to rule, who is pure within and without, who
 64 is free from covetousness, who governs his wife,† Abandon
 that house, O goblin, where the gods and the pitris are wor-
 shipped with their respective oblations, and where the family
 65 relatives and guests are honoured. And abandon that house
 also, where concord‡ dwells at home among the children, the
 aged, the women and men, and among the various classes of
 66 kinsmen. Abandon that house, O goblin, where the women-
 folk are delighted, are not eager to go outside, and are always
 67 modest. Abandon that house, O goblin, at my command,
 where the bedding and viands are suited to the ages and rela-
 68 tions of the inmates. Abandon that house, O goblin, where
 the inmates are always kind and busied in good deeds, and
 69 possess the common household utensils. And thou must also
 ever abandon that house, O goblin, where the inmates do not

* For *tapo-vane* read *tapo van* ?

Grāmya-huṣ.

† For *jīta strīkṣa* read *jīta-strīkṣa* ?

‡ For *maṁtri-grāhe* read *maṁtri-grāhe* ?

66 ...the religious preceptor, the aged, and
 67 ...standing and where they do not stand. That will
 68 not be an excellent abode for thee, where the house-door is
 69 not penetrated by trees, shrubs or other *vegetation*, nor by a
 70 man who pierces one's vitals. Abandon the house of the
 71 man who supports the gods, the pitris, mankind and guests
 72 with the remnants of his food. Abandon, O goblin, such
 73 men as these, the true in word, the forbearing in disposition,
 74 the harmless, and those free from remorse, and also the un-
 75 envious. Abandon the woman, who is devoted to her husband's
 76 service, who keeps aloof from associating with bad women, and
 77 who feeds on the food which has been left by her family and
 78 husband. Abandon the *brāhman* *dvija* always, whose mind is
 79 engrossed with sacrifice, study, discipline and alms-giving, and
 80 who has made his livelihood by means of the performance of
 81 sacrifices, teaching, and receiving alms.* And abandon, O Duh-
 82 saha, the *kshatriya* who is always energetic in alms-giving,
 83 study, and sacrifice, and who earns his livelihood from good
 84 taxes and by the occupation of arms. Abandon the stainless
 85 *vaiśya*, who is endowed with the three previous virtues,† and
 86 who gains his livelihood from the keeping of cattle and trade
 87 and cultivation. Abandon also the *sūdra*, who is diligent in
 88 alms-giving, sacrifice and the service of *dvi*jas, and who sup-
 89 ports himself by menial service under *brāhman*s and other
 90 *dvijas*, O goblin.

91 "In whatever house the master of the house earns his
 92 livelihood without contravening *ṛiti* and *smṛiti*, and where
 93 his wife is obedient to him from her very soul, and where the
 94 son shows reverence to his spiritual preceptor and the gods
 95 and his father, and where the wife shows reverence to her
 96 husband—whence should there be fear of misfortune in that
 97 house? When a house is smeared over in the evenings, and
 98 thoroughly sprinkled with water, and the *havan* of flowers is
 99 made in it, thou canst not gaze thereat, O goblin. The
 100 houses where the sun sees not the beds, and where fire and

* *ṛiti*, etc.

† *ṛiti*, etc., alms-giving, study and sacrifice.

water are constantly kept, and where the house is
 82 are, are placed patronized by Lakshmi. That house is
 a resort for thee, where are kept a bull, sandal-wood, ⁸³
 a lute, a mirror, honey and ghee, and where copper vessels
 are used both for poisons and for the clarified butter of holy
 oblations.

83 "That house is thy temple, O goblin, where thorny trees
 grow, and where leguminous plants creep about, and where the
 84 wife is a re-married widow, and ant-hills are found. That
 house is thy dwelling, wherein live five men, and three
 women, and as many cows, and where the fire from the fuel
 85 is mere darkness. Thou shalt quickly, O goblin, perch up
 the house, which contains one goat, two asses, three cattle,
 86 five buffaloes,* six horses, and seven elephants. Wherever a
 spade, a dā,† a basket, and also a caldron and other utensils are
 87 scattered about, they may give thee shelter. Sitting by
 women on the wooden pestle and mortar, and also upon
 udumbara wood,‡ and the utterance of sacred verses at the
 88 privy, this shall be advantageous for thee, O goblin. Roam
 O Duṣṣaha, to thy heart's content, in that house where all
 kinds of corn whether cooked or uncooked, and where the
 89 scriptures also are dislained. Endless misfortunes take up
 their abode in that house, where fire *lies* upon the lid of the
 90 caldron or is offered with the point of a spoon. Thou, O
 goblin, and other Rākshasas also shall have a dwelling in the
 house, where human bones lie and where a corpse remains a
 91 whole day and night. Resort at once to those men who feed
 on a kinsman's pinda and water, without giving any to the
 sapindas and sahodakas.

92 "Abandon the house where the lotus and the white lotus
 are found, where a maiden dwells who feeds on sweetmeats,§

* Māhisha (mā?); in this sense, not in the dictionary.

† Dātra, a large heavy knife with a curved-in point, used for all purposes
 of cutting, chopping and splitting.

‡ This is forbidden because the tree is holy.

§ Madakāśinī; asin, from ad, to eat, not in the dictionary.

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Mārkaṇḍeya spoke.

07 Having spoken thus to Dupsaha, Brahmá disappeared from sight there, and the other followed the command of the lotus-born god.

* For *vrishabhairavato* read *vrishabhairavatam* !

*† For kalpyats read kalpyets or kalpyants

‡ This seems to be the best meaning; but if so *sūp-rāṭān* would be more intelligible.

§ Ye servants must be understood.

CANTO LI.

The Offspring of Duhsaha.

Duhsaha had eight sons and eight daughters—their names are mentioned—The evil functions of the several sons and daughters are described, and the remedies against them—Their offspring are mentioned, and their evil actions described.

These beings are almost all personifications of physical injuries, moral vices and social offences.

Mārkaṇḍeya spoke.

1 Duhsaha had a wife named Nirmāśṭī*, now she was be-
 gotten in Kali's wife when she saw a capdāla at the time of
 2 her menstruation. They had sixteen children, who pervade
 the world, eight sons and eight daughters, all very terrible,
 3 Dantākrishṭi and UKI, and Parivarta the next, Anga-dhrish
 4 and Sakani and Gaṇḍa-prānta-rati, Garbha-hau and the last
 Sasya-hau were their male children. And they had eight
 5 daughters besides: hear their names from me. The first was
 Niyojikā, and the second Virodhinī, and Svayaṃ-hāra-kari,
 6 Bhṛāmaṇi, Ritu-hārikā, and two other very terrible daughters
 Smṛiti-harā and Vija-harā; and the eighth daughter was
 named Vidveshmā who causes terror to mankind.

I will describe what the several functions of the eight sons
 are, and what are the remedies against the evils which they
 work; hearken to me, O brāhman.

Dantākrishṭi taking his station in the teeth of newly born
 children produces intense wind,† with the desire of effecting

* Prof. Sir M. Monier-Williams gives the name as Nir-māśṭi (Uncleaned)
 which seems preferable.

† Teeth-attractor, Lock-jaw?

‡ Hau-haraha, or bristling of the hair of the body.

11 The remedy against him is to be
 12 done by such means as white mustard cast upon the feet
 13 upon the teeth of the sleeping child; and by bathing in
 14 medicinal herbs of great splendour, by reciting good
 15 mantras,* and by supporting† it on a camel, a thorn, a
 16 sword, a bone, or a linen cloth.

17 Now the second son assigns good and bad fortune to men
 18 while he says repeatedly, "let it be so!"; hence he is called
 19 Uthi,‡ and that is his precise function. Hence wise men
 20 must always say, "May fate be auspicious!" And when any-
 21 thing bad is heard or spoken, let praise be offered to Siva,
 22 and to Brahmá, the spiritual preceptor of all that exists both
 23 moveable and immoveable, and to each person's own parti-
 24 cular family-deity.

25 The son who finds delight in always interchanging the
 26 fetus between one womb and another, and in interchanging
 27 the words in the mouth of a speaker, is called Parivartaka§,
 28 a wise man should preserve himself against him by means of
 29 white mustard and the prayers and spells that destroy
 30 Rákshasas.

31 And another son|| like the wind announces good and bad
 32 fortune as indicated by throbbings in men's bodies; and the
 33 remedy against him is to strike the side of the body with kúsa
 34 grass.

35 Another son Sakuni¶ stationed on a crow or some other
 36 bird, announces weal or woe by means of food or birds.**
 37 With regard thereto, however, the Prajā-pati has said, "In
 38 an evil matter delay and the abandonment of the undertaking
 39 are best; in a good matter one should act very speedily."

* For *aps'e' hódstra* read *sac'e' hástra*.

† *Yádhāra*; not in the dictionary.

‡ The Interchanger.

§ *Anga-dhrish*, the Assailer of the body.

¶ *S'akuni*, a Bird (in general). The word *hu'e'clat* in the text is not sup-
 ported by the MSS. and seems wrong. They read *S'akuni* (which I have
 adopted) or *śakuni*, "an omen."

** *Śakuni* seems the best meaning; but it might also be read
śakuni as an adjective to *S'akuni*.

‡ The Word of Fate.

Another son* attacked in the household is
 19 half a mahārta, O brāhman, consumes wine, and
 enlogium, and sincerity. By addresses to the gods,
 20 praise to the gods, and by extracting roots, Garbha-
 ablutions with cows' urine and mustard seed, and by
 worship paid to the constellations and planets, and also by
 the observance of righteousness and the Upanishads, by
 21 repeatedly looking at weapons, and by contempt for Gāṇḍa-
 Gāṇḍa-prānta-rati succumbs.

Another most terrible son,† moreover, destroys the fruit
 22 of pregnant women. Women should always secure protection
 against him by constant personal purification, by writing out
 famous spells, by wearing auspicious garlands and other
 23 decorations, by dwelling in well-cleaned houses, and by abstain-
 ing from over-exertion, O brāhman.

The other son Sasya-han‡ moreover is he who destroys the
 24 growth of the crops. Against him indeed one should secure
 protection by wearing worn-out shoes, and by walking on the
 25 left side, and by causing a c'andāla to enter the field, and by
 offering the bali outside, and by enlogizing the soma juice.

And Niyojikā§ is the daughter who incites some man to
 26 seize and otherwise molest other men's wives and other men's
 goods. Immunity from her comes by reciting purifying
 prayers, by refraining from anger, covetousness and other
 27 passions, and by resistance with the thought 'She is inciting me
 to these acts.' When one is railed against or beaten by
 28 another, one should wisely think 'she is inciting him,' and
 should not fall into subjection to her. In this mundane exis-
 tence, where there are other men's wives and other alluring
 29 objects, the wise man should consider. 'She is inciting my
 mind and my soul here.'

And the next daughter who causes opposition between a
 30 loving married couple, among relatives and friends, between
 parents and children, and among fellow-caste people—

* Gāṇḍa-prānta-rati, the Reveller in the borders of the cheeks.

† Garbha-han, the Fetus-destroyer.

‡ The Crop-destroyer.

§ The Inciter.

|| Sāvayika; in this sense not in the ordinary sense.

...the first daughter, who produces perturbation in a
house, by eating out of the house, and by consuming outgoings, and
by consuming the customs and Virtuous Custom.

...the first daughter destroys grain from granaries and houses,
she takes from cows, and ghee, and the produce from prolific
women. She is called Svayam-háriká†; she is ever addicted
to consumption. She consumes the half-cooked food out of
the kitchen, and whatever is kept in the store-house; and she
always consumes whatever food is being served up, along
with the person who eats it. She takes the remains of food
from men and also their food. She is hard to be restrained.‡
She takes the success which men have accomplished from
their business offices and from their abodes, O bráhmaṇ. She
is constantly taking the fluid and the milk out of cows' ud-
ders and women's breasts, the ghee out of curdled milk, the
oil out of sesamam seed, and the spirituous liquor out of the
liquor-stores, the colour out of saffron§ and other coloured
objects, and the thread out of cotton clothes. She is rightly
named Svayam-háriká, for she is perpetually taking things
away, O bráhmaṇ. For the sake of protection against her one
should make a pair of peacocks and an artificial woman;
and prophylactic marks¶ should be drawn** on the house,
and allowing the house to be littered with fragments of food††
should be avoided, and vessels in which milk and other things
have been kept should certainly be cleaned with the ashes of
the incense offered to the gods in the sacrificial fire. All that
is well-known to be a preservative.

Now the other daughter, who produces perturbation in a

† The Charismatic.

† The Voluntary thief.

‡ For *pari-vishya* read *pari-vishya*. This half-line has nine
syllables by poetic licence.

§ For *sur-dhara* instead of the text *sur-dhara*. I have adopted
the former, as the latter might mean "a confirmed thief."

¶ For *sur-dhara* and *sur-dhara*? This would be the same as *sur-dhara*
in the dictionary.

** For *labya* read *labya*.

†† For *labya* read *labya*, reading is *labya* which I have adopted

- 40 must who dwells in the place, to call the *man* should secure protection against her. One should scatter
mustard seed on his seat, on his bed, and on the floor
41 where he sits; and a man should recite, "This wicked
evil-minded creature causes me to go astray"; he should
utter the 'Bhuvā' hymn repeatedly, with composed mind.
42 Another daughter robs women of their monthly courses
when they have begun and before they have begun; she is
43 known as Ritu-hārikā,† the daughter of Dupsaha. One
should cause one's women-folk to bathe at places of pilgrimage
at temples, beside sacred public objects,‡ on mountain tops,
at the confluence of rivers, and in excavated places in order
44 to subdue her. And one who knows the spells and knows
the principles of action should cause them to bathe at the four
changes of the moon and at dawn,|| O brāhman, and a
physician¶ who is skilled in medicine should cause them to
bathe with choice herbs combined together.
45 And Smṛiti-hārikā** is another daughter who deprives
women of their memory. And she may be overcome by
observing places distinguished separately.
46 And Vijāpahāriṇī†† is another daughter very terrible
who robs man and woman of their seed. And she may be
overcome by eating clean food and by bathing.
47 And the eighth daughter named Dveshāṇī,‡‡ who causes
terror among mankind, is she who renders a man, or even
48 a woman, newly hated. Now in order to vanquish her,
one should offer an oblation§§ of sesamum seed moistened
with honey, milk and ghee; and one should also perform
a sacrifice which will procure friends in order to van-
quish her.

* The Bewilderer.

† For *athā parvittā* another reading is *tathā parvittā* which I have adapted as preferable. A third reading is *athā parvittā*.

‡ The Stealer of the Months.

§ Oaths; the primary meaning, "a funeral pile," seems inappropriate here.

¶ For *parvāśāṇī* read *parvāśāṇī*.

¶ For *vedjā* read *vedjā*.

** The Stealer of the Memory.

†† The Stealer of the Seed.

‡‡ The Destroyer. §§ Homages; verb from *homa*. Not in the Sanskrit.

... have thirty-eight children,
... their names.

... was Dantakṛiṣṭi's daughter, and Kala-
... also. Vijalpā indulges in contemptuous,
false and corrupt talk. In order to vanquish her, let the wise
house-holder ponder on her and preserve his self-control.
Kalahā is always creating disturbances in men's houses; she
is the cause why families perish. Hearken how she may be
subdued. One should throw blades of durbā grass smeared
with honey, ghee, and milk in the bali ceremony, and offer a
sacrifice to fire, and extol one's friends, for the performance
of a propitiatory rite to avert evil from all living beings, and
boys along with their mothers, and the sciences, and pe-
nances,* religious vows and the great moral duties.† In the
cultivation of land and in the profits of trade let men always
pacify me. And let the Kushmāṇḍas and the Yānu-dhāna‡
and whatever other beings are named according to their
classes, let these, when duly adored, always become pacified.
By the favour of Maha-deva,§ and by the counsel of Mahāś-
vara|| let all these soon become satisfied with regard to men.
When pleased let them cast aside every evil deed and evil
work, and every result that springs from the great sins, and
whatever else causes obstacles. By their favour indeed let
obstacles wholly perish. And in all marriages and in cere-
monies performed for increase of prosperity, in meritorious
undertakings and in religious devotion, and in the worship of
spiritual teachers and the gods, in the rites of prayer and
sacrifice, and in the fourteen pilgrimages, in the pleasures
enjoyable in bodily health, and in happiness, liberality and
wealth, and among the aged, children and the sick, let them
always pacify me.

Ukti had sons Soma-pā, Ambu-pā, and Ambho-dhi, and
Savitri, Anila and Anala¶; and he had also a son Kāla-

* For *tapasā* read *tapakā*?
† *Śrīyamaṇya yamaṇya c'a.*
‡ Two names of evil-spirits.
§ Ś'iva.
|| Ś'iva.
¶ That is, Soma-drinker, Water-drinker, Ocean, Sun, Wind and Fire. This
is a Sanskrit phrase inebriation.

62 jirva* who resides in the palate. He consumes the marrow of men in whose mother he abides.

Now Pasivarta had two sons, Virupak and Virasana. 63 brāhman; and they both inhabit the tops of trees, ditches, ramparts and the sea. They both interchange the fetus 64 from one pregnant woman to another, if she walks about among trees and the other places which they frequent, at Kraushtiki. In truth, a pregnant woman should not ap- 65 proach a tree, nor a mountain, nor a rampart, nor the sea, nor a ditch.

66 Anga-dhrish begat a son, by name Pis'ura. If he enters the marrow inside men's bones, he consumes the energy of even invincible men.

Sakuni begat five sons, Syena (Hawk), Kāka (Crow), and 67 Kapota (Pigeon) Grīdhra (Vulture) and Ulūka (Owl). The gods and the demons took them. And Mrityu (Death) took 68 Syena; Kāla (Destiny) took Kāka; and Nirṛiti (Destruction) took Ulūka who causes great terror; Vyādhi (Sickness) took Grīdhra and was his lord; and Yama himself took Kapota. 69 And the evil beings which sprang from them are indeed said to produce sin. Hence he, on whose head a hawk and the 70 other birds should alight, should take effectual pacificatory measures for his safety, O brāhman. If they are born inside 71 a house or if likewise water should settle in a house, a man should abandon that house and also a house on the top of which pigeons alight. When a hawk, a pigeon, and a vul- 72 ture, a crow, and an owl have entered a house, O brāhman, one should prophesy the end of the residents in that dwelling. A wise man should abandon such a house and should employ 73 pacificatory measures. Even in sleep indeed it is unlucky to see a pigeon.

And the offspring of Ganda-prānta-rati are said to be six 74 in number. They dwell in women's menses. Hear from me

* Black-tongue.

† For *idā-niketanāḥ* read *idā-niketanāḥ*, who resides in the palate?

‡ Deformed.

§ Ill-health.

¶ For *grīdhrolābais* read *grīdhrolākuḥ*?

... Of his offspring the first possession
... year days after menstruation and the thirteenth
... another is powerful on the eleventh day; another
... and two others on occasions of śrāddhas and alms-
... and another at festivals; hence these days should be
... by the wise in sexual intercourse.

Garbha-hantṛi had a son Nighna* and a daughter Mohani.†
The former enters within and eats the foetus; and after he
has eaten it, the latter beguiles‡ it. Through her beguiling;
the offspring are born as snakes, frogs, tortoises, and reptiles
also, or yet again as ordure. The son may enter into the six-
months pregnant woman who in waywardness eats flesh§: or
into the woman, who seeks the shade of a tree by night or
at a place where three or four roads meet, who stands in a
burning-ground or any place pervaded by strong smells, who
leaves off her upper garment, or who weeps at midnight.

And Śaya-hantṛi had one son named Kṣudhraka (Puny).
He is constantly injuring the growth of the crops, when he
has gained a weak place. Listen thereto. And he, who sows
highly pleased at the beginning of an inauspicious day, pro-
vides an entrance behind him for this spirit into the fields
which touch other fields along their boundaries.¶ Hence it
is the proper practice that a man should worship the moon,
and then carry out his undertaking and sow his seed in glad-
ness and contentment, with a companion.

Niyojikā, who was Duḥśaha's daughter as I have said,
gave birth to four daughters who bear the names Prac'odikā
(Instigator), Mattā (Intoxicated), Unuattā (Frantic) and Pra-
mattā (Wanton). Now they are always entering into young
women in order to destroy them, and incite them here vehe-
mently towards unrighteousness with the appearance of
righteousness, and to love which bears no appearance of love,
and to that which is not wealth with the appearance of

* Nighna means "dependant"; but here it rather seems to mean "slayer."

† Beguiler.

‡ Mohayate.

§ For parivāṇa and sam rāda gurvīm māmam.

¶ Antopastagīh. Uḥa-sangin, a word not in the dictionary.

health, and to a final emancipation from existence. But it bears no appearance of final emancipation; and without purity they lead young women to gaze at and follow those angry sprites* cause strange men to wander about for the sake of philandering. Those female sprites enter into a house and into clothing when they are reddened by sunset, and wherever the buli is not offered to Dhātṛi and Vidhātṛi at the proper time. They make a sudden† attack upon men and women‡ among those people who eat or drink with drops of water clinging to them.

Virodhini had three sons. C'odaka (Instigator)†† and Grāhaka (Seizer) and the other Tamaḥ-prac'hādaka (Gloom-enveloper). Hear their characters from me. Where the pestle and mortar, and where a woman's shoes and her upper and lower garments are befouled by contact with burning oil, and are disdained; and where people use a seat, after first drawing it to them with a winnowing basket or a hatchet or other implement or with their foot; and where pastime is held in a house without respecting the place which has been swept and cleaned; where fire is taken up and carried elsewhere in the bowl of a spoon—there Virodhini's sons are impelled and display their activity. One dwells in men's and women's tongues and utters falsehood as truth; he is called C'odaka; he works calumny in the house. And another who acts with care dwells in the ears and is exceedingly evil-minded; he takes hold of people's words; so he is called Grāhaka. The third is he who, with evil mind, attacks men's minds and enveloping them with darkness arouses anger; so he is called Tamaḥ-prac'hādaka.

Now Svayam-hāri gave birth to three sons by C'aurya. (Theft), Sarva-hāri,* Addha-hāri,** and also Virya-hāri.††

* For *tābhīr aśhādhīh* read *tābhī rūshādhīh*.

† The text violates sandhi and seems obscure. I have adopted a different reading, *sanḍhyā-rakṣa hy-athāmbare* instead of *sanḍhyā-rakṣa hy-udumbare*.

‡ For *śu* read *śu*?

§ For *nava-nāriṣu* read *nara-nāriṣu*.

|| For *C'odaka-grāhaka* read *c'odaka-grāhaka*?

¶ He who steals the whole.

** He who steals half.

†† He who steals one's vigour.

in the houses of those who do not rinse their mouths out after meals, and in the houses of those who observe bad customs, and among those who enter the kitchen with unwashed feet, and in granaries and cattle-pens and houses where perfidy prevails—in such places all these sprites fittingly sport and have their pleasure.

Now Bhṛámaní had one son; he is known as Káka-jangha (Crow-leg). No one possessed by him can get pleasure in the town. He enters into the man, who while eating sings to a friend, and who sings and laughs at the same time, and who indulges in sexual intercourse during the twilight, O bráhmaṇ.

The daughter Rítu-háriní gave birth to three daughters; the first daughter was Kuc'a-hará,* the next Vyánjana-háriní, † and the third daughter was called Jāta-háriní. ‡ The first robs of both breasts the maiden, all whose marriage rites are not performed duly, or are performed after the proscribed time. And the second robs of her signs of puberty the married maiden, who has been married without duly offering the śráddha, and without paying due reverence to her mother. When the lying-in chamber is destitute of fire and water, and is devoid of incense, when it has no lamp or weapon or pestle, when it is destitute of ashes§ and mustard-seed, the third daughter enters in, and bringing about immediate delivery snatches away the new-born child, and casts the child away in that very place, O bráhmaṇ; she is called Jāta-háriní; very terrible is she, she feeds on flesh. Hence one should strenuously guard against her in the lying-in chamber.

And she, who destroys the memory of men destitute of self-control through inhabiting empty abodes, had a son, by name Pra-c'anda (Impetuous). From his son's sons were born the Líkas|| in hundreds and thousands and eight tribes of C'andálas, very terrible with staves and nooses. Then the Líkas and those tribes of C'andálas were possessed by hunger, and ran at

* She who steals the breasts.

† She who steals the signs of puberty.

‡ She who steals new-born children.

§ Bhūti.

|| A class of evil spirits.

- 111 one another, desirous of eating one another. But Pra-
restrained the several tribes of C'andālas, and established
them with such and such ordinances: hear what those are.
112 Hereafter from to-day whoever shall give a dwelling to the
Līkas, I will assuredly cause an unparalleled punishment to
113 fall on him. The female Līka who shall give birth to off-
spring in the dwelling of a C'andāla,* her child shall die first
and she also shall perish at once.
114 Now Vija-hārīnī, who robs man and woman of their seed,
gives birth to two daughters, Vāta-rūpā† and A-rūpā.‡ I
115 will tell thee of her method of attack. The man or the wife,
to whom Vāta-rūpā casts a son at the end of the impregnation,
suffers from the seminal secretion becoming dried up through
116 disorder of the wind within the body.§ Similarly both the
man who eats without first bathing, and the woman who eats
flesh,|| are deprived of their seed at once by A-rūpā. A man
or a woman, if he or she neglects personal cleanliness, lapses
into sterility.¶
117 Now the daughter called Vi-dvishanī has a countenance
ruddled with frowns. She had two sons, Apa-kāra** and Pra-
118 kāsaka.†† These two sons come to a man, who delights
in calumny, who is inconstant, and who uses impure water,
119 and who hates mankind, and stay with him permanently.
Hated by mother, by brother, by beloved friends, by kinsmen,
120 by strangers, a man perishes from righteousness or wealth.
Now one son, working evil divulges‡‡ men's peculiar qualities
121 in the world; and the second plucks away§§ one's good
qualities and the friendship that exists among people.

* C'andāla-yonyo 'was the seem young; read c'andāla-yony-avanathe instead?

† She who has the form of wind.

‡ Form-less.

§ Vāta-śukra-tyāni, each is said to be the meaning of this word.

|| *Vijogināḥ* in the text seems wrong. I have adopted another reading, *yo vat tathāiva pibiddamāḥ* for *yo 'vat tathā c'āpi vijogināḥ*.

¶ This sentence is made the first line of verse 118 in the text, and is clearly out of place there. I have placed it after verse 116 which is the natural context.

** Apa-karsha, which must be the real name of the son (see verse 121) is preferable to Apa-kāra, for neither son has anything to do with injuries; but all the MSS. read *apakāra*, and I have not ventured to alter it.

†† That is, Divulger.

‡‡ Pra-kāśayati

§§ Apa-karṣati.

All these are the offspring of Daksaha, in the pedigree of the golden race; they are notorious as observers of wicked customs; it is they who have overspread the whole world.

CANTO LII.

The Creation and Appellations of the Rudras.

Márkaṇḍeya narrates the creation of Rudra in his eight personalities—and mentions their names, stations, wives and sons—He mentions briefly the wives and offspring of the rishis, Bhrigu (from whom he himself was descended), Maric'i, Angiras, Atri, Pulastya, Pulaha, Varishtha, and Agni, and also of the Pitris.

Márkaṇḍeya spoke.

- 1 Such was the creation, which Brahmá of inscrutable origin made, characterized by darkness. I will tell thee of the creation of the Rudras. Harken to me while I narrate it.
- 2 Now they were eight sons indeed of Brahmá, and they had wives and children.

At the beginning of the kalpa, while the Lord was meditating about a son who should be his equal, there appeared in his lap a youth blue and red in colour; and running about he cried with a sweet voice, O bráhmaṇ. "Why criest thou?" answered Brahmá to him as he cried. "Give me a name," then replied he to the lord of the world. "Thou art named 'Rudra,'† O divine one; cry not, assume some fortitude," thus was he addressed. Then he cried seven times more, and the Lord gave him seven other names, and stations for these eight personalities, and wives and sons, O bráhmaṇ. The Lord, the forefather, called him Bhava, Sarva, and Íśána, and Pasu-pati, Bhíma, Ugra, and Mahá-deva. He gave these names, and assigned stations for these—the sun, water, the earth, fire, the wind, and the ether, an initiated bráhmaṇ,

* For yakshapáṭ read yakshasya?

† By a pun on the root rud, to cry, to weep; rudra would thus mean "crier," "weeper."

and the moon. These were the wives* in order,—Suvarā-
nā, and Umā, and Vīkṣī, and the next Svadhā, Svadhī, the
10 Dīśast and Dīkshā, and Rohiṇī in due order—of the sun and
the other stations, O brāhman, together with Rudra and the
11 other names. And there were born to him gradually O'ara,
and Sukra, Lohitāṅga, Manojava, Skanda, and Sarga, San-
tāna and Badha successively.

12 Such was Rudra himself. He found Sati for his wife;
and through Dakṣha's curse Sati quitted her body. She
13 was the daughter of Himavat by Menā, O brāhman; her
brother was Maṇḍuka, the chiefest friend of Ambho-dhi (the
14 Ocean.) And the lord Bhava married her again as his only
wife.

Khyāti the wife of Dhṛiguṣ gave birth to the two gods
15 Dhātṛi and Vīdhātṛi, and to Śrī who was the wife of the
supreme god Nārāyaṇa. Kyati and Niyoti were the two
16 daughters of high-souled Meru: they became the wives of
Dhātṛi and Vīdhātṛi. A son was born from each of them,
both Prāna and Mṛkanda.

17 The latter was my illustrious father. I am his son by
Matasvini: Vela-sena is my son, he was born of Dhruvavati.

18 Hear also from me of the offspring of Prāna. Dyatimān
was the son begotten by Prāna, and Ajaras was his son
also; from them both issued many sons and grandsons.

19 Samdhātī was the wife of Marīcī†; she brought forth
Pauma-māsa; he high-souled man had two sons Vi-rajas and
20 Parvata; but I will defer mentioning their sons till I detail
the genealogies, O brāhman.

And Sargitā was the wife of Angiras,‡ and daughters were
21 born of her, Śinibah, and Kuba, Rākā and Bhānumatī.

Moreover, An-asūyā gave birth by Atri** to sons without
22 blemish, Soma, and Durvasas and the yogī Dattātreyā

Dattoli was born the son of Pulastya†† by his wife Priti:

* Tanarāḥ.

† The eight regions of the sky.

‡ See Canto L, verses 22-25.

§ See Canto L, verses 22-25.

|| See Canto L, verses 22-25.

¶ See Canto L, verses 22-25.

** For anasūyā read anasūyā. see canto L, verses 22-25.

†† See Canto L, verses 22-25

he was known as Agastya in a previous life* during the
Śaśyanubhava Manu-antara.

Now Khamā, the wife of the Prajā-pati Pulaha* brought
forth three sons, who were Kardama, and Arva-vīra and
Sahishnu.

Now Sannati was the wife of Kratn†; she gave birth to
the Bālikhilyas, the sixty thousands, which they are, of rishis
who live in perpetual chastity.‡

Now seven sons were born of Urjā by Vasishtha,§ Rajas,
Gātra and Urdhva-bāhu, and Sa-bala, and Au-gha, Su-tapas,
Sukta; all these are well-known as seven Rishis.

Agni, who is arrogant, was the eldest son of Brahmā; by
him Svāhā|| begat three sons of exalted vigour, O brāhman,
Pāvaka, and Pavamāna, and Sucī who pervades¶ water,
but in descent from them were forty and five others. These
and the father and his three sons are often spoken of as the
invincible and illustrious forty and nine.

Brahmā created the Pitris** whom I have mentioned to
thee, who are the Agni-shrāttas,†† the Barhi-shade,‡‡ the so
who did not maintain the sacred fire on earth and those who

did-maintain the fire.§§ By them Svadhā||| gave birth to
two daughters, Menā and Dhārinī, they both were teachers
of the Veda, and they both were female yogis.

* See canto L, verses 22-25.

† See canto L, verses 22-25.

‡ For *ūrdhva-retasām* read *ūrdhva-retasām*.

§ See canto L, verses 23-25.

¶ For *khāda* read *svadhā*; see canto L, verses 23-25.

¶ Jalasinam.

** This account differs from what Manu says (III, 193-199).

†† The Manes, especially of those who on earth neglected the sacrificial
fire.

‡‡ A particular class of the Pitris.

§§ *An-agnayas* and *sāgnayas*; these appear to be the same as Manu's
Agni-dagdhas and *An-agni-dagdhas*, (III. 109).

||| See canto L, 23-25.

The Story of the Svāyambhūva Manv-antara.

Mārkaṇḍeya states the duration of the Manv-antarās, and mentions the names of the Manus past, present and future—He mentions the descendants of Manu Svāyambhūva and his son Priya-vrata, and explains how the whole world with its seven continents was peopled by them and divided among them—Jambu-dīpa was assigned to Priya-vrata's son Agnidhṛa, and was portioned out among Agnidhṛa's sons—His eldest son Nābhi begot Rishabha, and Rishabha begot Bharata, to whom India was assigned.

Krauśtuki spoke.

- 1 Adorable Sir! I wish to hear fully of this Svāyambhūva
- 2 Manv-antara also which thou hast mentioned. Tell me of it,
- 3 and also of the duration of this Manv-antara, and its gods and
- 4 rishis, and the kings who ruled during it, and also who was
- 5 the lord of the gods during it, adorable Sir!

Mārkaṇḍeya spoke.

- 6 The duration of the Manv-antarās has been declared to be
- 7 the four yugas multiplied by seventy-one and a fraction.*
- 8 Hear the duration of a Manv-antara from me in human
- 9 reckoning. Thirty times ten millions are announced, and
- 10 twenty thousands and sixty-seven lakhs more by computa-
- 11 tion—this is the length of the Manv-antara in human years,
- 12 omitting the fraction: it is known to be eight hundreds of
- 13 thousands and fifty two thousands more besides of years by
- 14 the divine reckoning.

- 15 At first was the Manu Svāyambhūva, then the Manu
- 16 Svārociṣa, Auttama,† and Tāmasa, Raivata, and Cākṣuṣa;
- 17 these six Manus have passed, and Vaivanta is the Manu now.
- 18 These are to come, the five Sāvartas and Raucya, and
- 19 Bhautya.‡ Of these I will tell thee fully afterwards in con-

* See Canto XLVI, verses 34—38.

† Niyuta. Verses 4, 5 and 6 agree with Canto XLVI, verses 85—87.

‡ For auttama read autāma.

§ The text appears to be wrong. For Svāyambhūva read Svāyambhūva. The five Sāvartas or Sāvartas Manus.

9. action with their respective Manv-antaras, and of their gods and riches, and the lords of the Yakshas and the Pitris who lived during each, of their commencement and end, O bráhma.
10. Hear who were his offspring, and who were the wives of those their high-souled sons.
11. Now Manu Sváyambhuva had ten sons equal to himself, by whom all this tributary earth with its seven continents, with its mountains, and with its oceans was peopled according to its countries. It was first *people!* in the Sváyambhuva period in the Krita and Tretá ages by the sons of Priya-vrata and the grandsons of Sváyambhuva.
12. A daughter was begotten of Prajá-vatí by the hero Priya-vrata. Now that illustrious daughter gave birth through the
13. Prajá-pati Kardama to two daughters and ten* sons; those two daughters were Samrájī and Kukshi; their ten brothers
14. were warriors equal to the Prajá-pati *their father*. Agnidhura, and Medhá-tithi, and Vapush-mat† the next, Jyotish-mat, Dyuti-mat. Bhavya, Savana, they were seven of them indeed
15. Priya-vrata anointed those seven as kings over the seven continents. According to that his statute, hear *their* continents also from me.
16. Their father made Agnidhura thus king over Jamba-dvīpa;
17. and he made Medhá-tithi lord over Plaksha-dvīpa; and he made Vapush-mat lord of Sālmali, Jyotish-mat lord over Kuśa-dvīpa, Dyuti-mat lord over Krauñcā-dvīpa, Bhavya
18. lord over Saka-dvīpa, and his son Savana ruler over Pushkara-dvīpa.
19. Mahá-vīta and Dhātaki were the two sons of Savana, the ruler over Pushkara-dvīpa; he divided the Pushkaraś land into two parts, and assigned to them *one part each*.

see n°. 8 Śávarpi, n°. 9 Dakṣha-śávarpi, n°. 10 Brahma-śávarpi, n°. 11 Dharma-śávarpi and n°. 12 Rudra-śávarpi.

* Only seven are mentioned in verse 15.

† This name as a feminine is not in the Dictionary.

Vapushmat in the text seems incorrect. Vapush-mat is given correctly in verses 15 and 16.

For pushkaraś read pushkaras

Bharya had seven sons; hear them by name from me:
 22 both Jala-da, and Kumāra, Sa-kumāra, Manivaka, and Kusā-
 23 ara, Medhāvin, and Mahā-drama the seventh. He portioned
 24 out for them countries in Sāka-dvīpa, which were named after
 them.

Moreover Dynti-mat had seven sons: hear them also from
 23 me; Kusāla, and Manu-ga, Ushpa, and Prākara, Artha-kāraka,
 and Muni, and Dundubhi who was famed as the seventh.
 24 And they had countries in Krauñcā-dvīpa, which were named
 after them.

In Kusa-dvīpa itself also there were seven countries called
 25 by the names of the sons of Jyotish-nat; hear their names
 from me--Ud-bhida and Vainava, Sa-ratha, and Lambava,
 26 Dhitimat, and Prākara, and Kāpila the seventh.

And Vajush-mat the lord of Sālmali had seven sons, both
 27 Sveta, and Harita, Jānta, and Rohita, Vaidya, and Māna-
 28 a, and Ketu-mat the seventh. And they had seven countries
 in Sālmali, which bore the same names.

29 Medhā-tīkṣi, the lord of Plaksha-dvīpa had seven sons, and
 Plaksha-dvīpa was divided into seven parts by the countries
 which were named after them, first the Saka-bhava country,
 30 then Sīśira, Sakhodaya, and Ananda, and Śiva, and Kalo-
 makā, and Dhruva.

In the five continents which begin with Plaksha-dvīpa and
 31 end with Sāka-dvīpa, righteousness also must be known as
 arising from the divisions of the castes and the several stages
 of a brāhman's life. The righteousness which is settled,* and
 springs from one's natural disposition, and is exempt from
 32 the rules of harmlessness is well-known to be universal in
 these five continents.

His father Priya-vrata gave Jambu-dvīpa to Agnidhri at
 33 the first, O brāhman. He had nine sons indeed, who were
 equal to the Prajā-pati Priya-vrata. The eldest was named
 34 Nābhi; his younger brother was Kim-purusha; the third son
 was Havir-varsha; the fourth was Hāvrita; and the fifth
 35 son was Vāsya; the sixth was called Hiraṇya; the seventh

... again was known as Bhadrata, to
 the mountains Ketu-mala. Designated by their names
 the arrangement of their countries.
 perfection exists naturally in Kim-purusha, and the ou-
 tcome, with the exception of that named from the
 mountain Himat; and the perfection is almost complete hap-
 37 piness which comes without exertion. There is no adversity
 there, nor old age, death or fear; neither righteousness nor
 unrighteousness existed there, nor had the people differences of
 38 position, such as high, low or middling; nor have the four
 ages existed there, nor periodic times, nor the seasons of the
 year.

Now Agasthya's son Nabhi had a son Rishabha, O bráhma-
 39 Rishabha begot Bharata, a hero, the best among his hundred
 sons. Rishabha, having anointed his son in his stead betook
 himself to the strictest life of a wandering religious mendi-
 40 cant, and devoted himself to austerities, an illustrious hermit,
 dwelling in Pulaha's hermitage. His father gave Bharata
 the southern country named after the mountain Himat;
 hence the country is called Bhárata after the name of that
 41 high-souled king. Bharata also had a righteous son called
 Sumati; and Bharata transferred the kingdom to him and
 departed to the forest.

Now during the Sváyambhuva period Priya-vrata's sons,
 42 and their sons and grandsons enjoyed the earth with its
 seven continents. This was the Sváyambhuva creation; I
 43 have narrated it to thee, O bráhma. What else shall I
 44 tell thee in the first Manv-antara?

For Kim-purushahyáni read Kim-purushadadhi?
 Kim-purusha. See also verses 40 and 41 where this is said to be a na-
 45 me. This meaning is not in the dictionary.
 46 Kim-purusha; this meaning, 'India,' is not in the dictionary.
 47 Kim-purusha read bhūmā.

